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Inscribed

to

**Professor K. F. Geldner**

with gratitude and regard





## PREFACE.

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The present Grammar is a work of no pretensions, it is offered as a small contribution toward advancing the Avesta cause. It is written in part fulfilment of a design formed when I first began to study the Avesta and became deeply interested in the true value and importance of that monument of antiquity.

The end for which the book is intended would perhaps have been better accomplished, however, if the work had been a mere grammatical sketch. This was my first design, and it may at another time be carried out. But as the work grew under my hands, it seemed desirable to enlarge it somewhat further, and to embody additional material which for reference might be serviceable to the general philologist, not to the specialist alone. The linguist may thus find in it useful matter and fresh illustrations, especially in the new readings from Geldner's edition of the Avesta texts.

No attempt, on the other hand, has been made to secure absolute completeness. Numerous minor points have been, purposely omitted. These may perhaps later be taken up in a more extended work including also the Old Persian by the side of the Avesta and the Sanskrit. Little of im-

portance, however, it is believed, has been overlooked. A fairly symmetrical development has been aimed at, although at times certain less familiar points have received fuller illustration than those that are well-known. This was intentional. They are chiefly matters that had not as yet been sufficiently emphasized elsewhere, or points which are peculiarly individual to the Avesta. They will easily be recognized.

The method of treatment is based throughout on the Sanskrit grammar, a knowledge of Sanskrit is presupposed. At every step, therefore, references have been made to Whitney's *Sanskrit Grammar* 2 ed 1889, and it is a pleasure here to express thanks to the author of that work for the abundant suggestions received from it.

In the Grammar it might have been easier and more practical in many respects to use the Avesta type itself instead of employing a transcription. On the whole, however, it seemed best under the circumstances to transliterate. For general reference at present this method appears more convenient, and is useful in showing grammatical formations. The original type, it is expected, will be employed, as hinted above, in a little book *Avesta for Beginners*, planned for a date not far distant.

In regard to the transcription here adopted, my views have already been given in *The Avestan Alphabet and its Transcription*, Stuttgart, 1890. The phonetic and palaeographic character of each of the Avestan letters is there discussed. Reasons are likewise presented for transliterating Av. *i*, *ï* by the 'turned' *ä*, *ï*, so familiar in phonetic works. The composite *ā* (*āā*)-for *𐬀* (*𐬀𐬀*) is also

there explained (p 13). The choice of the old Germanic characters *h, j, þ, d* for the spirants *h, j, þ, d*, and for the nasal *h* (1), as well as the method of transliterating *h* (1 + *h*) by *h* (*h* + *v*) is defended (pp 14, 21). The 'tag' (,) appearing in the letters *þ, þ, þ, þ, þ* is an attempt at systematically representing the 'derivation stroke' *þ, þ, þ* by which many of the letters palaeographically are formed. Thus, *þ, þ, þ, þ, þ, þ, þ, þ, þ, þ* etc — the dotted line denoting the 'derivation stroke'. See *Av. Alphabet* pp 16—17. The same 'tag' appears in the transcription of *þ* (1 + *þ*) by *þ* (*þ* + *þ*). See *Av. Alphabet* p 20. In the case of *þ* *þ* (beside *þ*), the 'subscript' tag is merely turned in the opposite direction so as to correspond with the hooked part (2) of the letter. The threefold differentiation *þ, þ, þ* for *þ, þ, þ*, is not necessary, however, except in transliterating a text for purely scientific purposes. In practise, *þ* may everywhere be written. A 'substitute alphabet' to be used in popular articles is offered in the same monograph p 28. I wish again to repeat my thanks to the authorities there quoted (*Av. Alphabet* p 7) who so kindly aided me with advice and suggestions in regard to the transcription adopted.

In reference to the transliteration of Sanskrit, the familiar system (cf Whitney, *Skt Gram* § 5) is followed, but be it observed that for comparison with the Avesta it seems preferable to transcribe the palatal sibilant by *s* (Whitney *ç*), the palatal nasal by *n* (Whitney *ñ*), the guttural nasal by *ṇ* (Whitney *ṇ*).

A word may now be added in regard to my manifold indebtedness in the present book. The general gram-

matical works from the early contribution of Haug (*Essays*, 1862), through Hovelacque (*Grammaire*, 1868) down to the present date have been on my table. Justi's *Handbuch der Zendsprache* (1864) was of course consulted continually. Constant reference has been made also to Bartholomae's *Altiranische Dialekte* (1883) and to his other admirable grammatical contributions. Spiegel's *Vergl Gram. der alteran. Sprachen* (1882) was often opened, and will be specially acknowledged with others under the Syntax (Part II). C<sup>o</sup> de Harlez' *Manuel de l'Avesta* (1882), Darmesteter's *Études Iraniques* (1883), W. Geiger's *Handbuch der Avestasprache* (1879) furnished more than one good suggestion, for which I am much indebted.

Acknowledgment is also due to some special contributions on grammatical subjects. In the Phonology, selections were made from the rich material collected by Hubschmann in *Kuhn's Zeitschrift* xxiv p 323 seq (1878). My indebtedness to that well-known standard work Brugmann's *Grundriss der vergl Gram* (= *Elements of Compar Grammar of the Indg Languages*, English translation by Wright, Conway, Rouse, 1886 seq.) may be noticed from the citations below. Under Declension, frequent reference was made to Horn's *Nominalflexion im Avesta* (1885) and Lanman's *Noun-Inflection in the Veda* (1880). Under Verbal Inflection, in addition to Bartholomae's contributions below cited, acknowledgments are due to other authors to be mentioned in connection with Syntax (Part II). Caland's *Pronomina im Avesta* (1891) unfortunately came too late for the Inflections, but is cited under the Syntax of the Pronouns. I also regret that the work of Kavasji Edalji Kanga,

*A. Practical Gram of the Av. Language* (1891) was not received in time. My indebtedness to Whitney's *Skt Gram* is noticed above. For grammatical training in Sanskrit, moreover, I shall always thank my teachers in America and Germany—Professors Perry, Hopkins, and Pischel.

To my honored instructor and friend, Professor K. F. Geldner of Berlin, I owe, as I have owed, a lasting debt of gratitude. The book was begun when I was a student under his guidance, since I returned to America it has progressed with the aid of his constant encouragement, suggestion, and advice. He has been kind enough, moreover, not only to read the manuscript, as it was sent to Stuttgart, but also to look through the proof-sheets before they came back to me in America. The work I may call a trifling expression of the inspiration he gave me as a student. Let what is good in it count as his, the faults are my own.

It is a pleasure to add my cordial thanks to the publisher, Herrn W. Kohlhammer, for the characteristic interest which, with his usual enterprise, he has taken in the work. Special praise is due to his compositor, Herrn A. Sauberlich, whose accuracy is in general so unflinching that I fear I must say that the misprints which may have escaped notice are probably due to original slips of the author's pen, and not to inaccuracies on the part of the type-setter—a thing which cannot always be said. I should like also to express to Messrs Ginn & Co., of Boston and New York, my appreciation of their willing co-operation in advancing the Iranian as well as other branches of the Oriental field in America.

The present part of the Grammar (Part I) is confined to the Introduction, Phonology, and Morphology. The prefatory sketch of the Avesta and the Religion of Zoroaster may perhaps prove not without use. The second volume (Part II), a sketch of the Syntax, with a chapter also on Metre, is already half in print, and is shortly to appear. The numbering of sections in the second part will be continued from the present part, the two may therefore be bound together as a single volume if preferred. \* .

With these words and with the suggestion to the student to observe the Hints for using the Grammar, given below, and to consult the Index, the book is offered to the favor of Oriental scholars. Any corrections, suggestions, or criticisms, which may be sent to me, will be cordially appreciated and gladly acknowledged.

A. V. Williams Jackson

October 1891.

Columbia College  
NEW YORK CITY

# INTRODUCTION.

## Avesta: The Sacred Books of the Parsis.<sup>1</sup>

### The Avesta as a Sacred Book

§ 1 The Avesta, or Zend-Avesta, as it is more familiarly, though less accurately called, is the name under which, as a designation, we comprise the bible and prayer-book of the Zoroastrian religion. The Avesta forms to day the Sacred Books of the Parsis or Fire-Worshippers, as they are often termed, a small community living now in India, or still scattered here and there in Persia. The original home of these worshippers and of their holy scriptures was ancient Iran, and the faith they profess was that founded centuries ago by Zoroaster (Zarathushtra), one of the great religious teachers of the East.

§ 2 The Avesta is, therefore, an important work, preserving as it does, the doctrines of this ancient belief and the customs of the earliest days of Persia. It represents the oldest faith of Iran, as the Vedas do of India. The oldest parts date back to a period of time nearly as remote as the Rig-Veda, though its youngest parts are much later. The religion which the Avesta presents was once one of the greatest, it has, moreover, left ineffaceable traces upon the history of the world. Flourishing more than a thousand years before the Christian era, it became the religion of the great Achaemenian kings, Cyrus, Darius, and Xerxes, but its power was weakened by the conquest of Alexander, and many of its sacred books were lost. It revived again during the first centuries of our own era, but was finally broken by the Mohammedans in their victorious invasion. Most of the Zoroastrian worshippers were then compelled through persecution to accept the religion of the Koran, many, however, fled to India for refuge, and took with them what was left of their sacred writ-

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<sup>1</sup> This sketch, with additions and some alterations, is reprinted from my article AVESTA, simultaneously appearing in the *International Cyclopaedia*, for which courtesy I am indebted to the kindness of the Editor, my friend, Professor H. T. Peck, and that of the Publishers, Messrs. Dodd, Mead & Co., New York.



ings. A few of the faithful remained behind in Persia, and, though persecuted, they continued to practise their religion. It is these two scanty peoples, perhaps 80,000 souls in India, and 10,000 in Persia, that have preserved to us the Avesta in the form in which we now have it.

§ 3 The designation *Avesta*, for the scriptures, is adopted from the term *Avistāk*, regularly employed in the Pahlavi of the Sassanian time. But it is quite uncertain what the exact meaning and derivation of this word may be. Possibly Phl *Avistāk*, like the Skt *Vēda*, may signify 'wisdom, knowledge, the book of knowledge'. Perhaps, however, it means rather 'the original text, the scripture, the law'. The designation 'Zend-Avesta', though introduced by Anquetil du Perron, as described below, is not an accurate title. It arose by mistake from the inversion of the oft-recurring Pahlavi phrase, *Avistāk 1a Zand* 'Avesta and Zend', or 'the Law and Commentary'. The term *Zand* in Pahlavi (cf. Av *āzawnti-*), as the Parsi priests now rightly comprehend it, properly denotes 'understanding, explanation', and refers to the later version and commentary of the Avesta texts, the paraphrase which is written in the Pahlavi language. The proper designation for the scriptures, therefore, is *Avesta*, the term *Zend* (see below) should be understood as the Pahlavi version and commentary.

#### Allusions to the Avesta; its Discovery and History of Research

§ 4 Of the religion, manners, and customs of ancient Persia, which the Avesta preserves to us, we had but meagre knowledge until about a century ago. What we did know up to that time was gathered from the more or less scattered and unsatisfactory references of the classic Greek and Latin, from some allusions in Oriental writers, or from the later Persian epic literature. To direct sources, however, we could not then turn. Allusions to the religion of the Magi, the faith of the Avesta, are indeed to be found in the Bible. The wise men from the East who came to worship our Saviour, the babe in Bethlehem, were Magi. Centuries before that date, however, it was Cyrus, a follower of the faith of Zoroaster, whom God called his anointed and his shepherd (Isaiah 45 1, 13, 44 28, 2 Chron 36 22, 23, Ezra 1 1—11) and who gave orders that the Jews be returned to Jerusalem from captivity in Babylon. Darius, moreover (Ezra 5 13—17, 6 1—16), the worshipper of Ormazd, favored the rebuilding of the temple at Jerusalem as decreed by Cyrus. Allusions to the ancient faith of the Persians are perhaps contained in Ezek 8 16, Is. 45.7, 12. See also Apocryphal New Test, The Infancy, 3.1—10.

§ 5 The classical references of Greek and Roman writers to the teachings of Zoroaster, which we can now study in the Avesta itself, may be said to begin with the account of the Persians given by Herodotus

(B C 450) in his History 131—141. To this account may be added references and allusions, though often preserved only in fragments, by various other writers, including Plutarch 'On Isis and Osiris', and Pliny, down to Agathias (A D 500)

§ 6 After the Mohammedan conquest of Persia, we have an allusion by the Arabic writer, Masūdi (A D 940), who tells of the *Avesta* of Zeradusht (Zoroaster), and its commentary called *Zend*, together with a *Pazend* explanation. The *Abasta* (Avesta) is also mentioned several times by Al-Birūnī (about A D 1000). The later Mohammedan writer, Shahrastānī (A D 1150), sketches in outline the creed of the Magi of his day. An interesting reference is found in the Syriac-Arabic Lexicon of Bar-Bahlāl (A D 963) to an *Avastāḡ*, a book of Zardusht (Zoroaster), as composed in seven tongues, Syriac, Persian, Aramæan, Segestanian, Marvian, Greek, and Hebrew. In an earlier Syriac MS. Commentary on the New Testament (A D 852) by 'Ishō'dād, Bishop of Hādatha, near Mosul, mention is made of the *Abhastā* as having been written by Zardusht in twelve different languages. These latter allusions, though late, are all important, as showing the continuity, during ages, of the tradition of such a work as the Avesta, which contains the teachings of Zoroaster, the prophet of Iran. All these allusions, however, it must be remembered, are by foreigners. No direct Iranian sources had been accessible.

§ 7 From this time, moreover, till about the 17th century we find there was little inquiry into the sacred books of the Persians. One of the first series of investigations into the Greek and Roman sources seems then to have been undertaken by a European, Barnabé Brisson, *De Persarum Principatu* (Paris 1590). The Italian, English, and French travelers in the Orient next added some information as to the religion and customs of the Persians. Among them may be mentioned the works of Pietro della Valle (1620), Henry Lord (1630), Mandelso (1658), Tavernier (1678), Chardin (1721), Du Chéron. Most important, however, was the work of the distinguished Oxford scholar, Thomas Hyde (1700). It was written in Latin, and entitled *Historia Religionis veterum Persarum*. Hyde resorted chiefly to the later Parsi sources, the original texts he could not use, although an Avesta MS. of the Yasna seems to have been brought to Canterbury as early as 1633. Hyde earnestly appealed to scholars, however, to procure MSS of the sacred books of the Parsis, and aroused much interest in the subject. In 1723 a copy of the Vendidad Sādah was procured by an Englishman, George Boucher, from the Parsis in Surat and was deposited as a curiosity in the Bodleian Library at Oxford.

§ 8 No one, however, could read these texts of the Avesta. To a young Frenchman, Anquetil du Perron, belongs the honor of first de-

ciphering them. The history of his labors is interesting and instructive. Happening, in 1754, to see some tracings made from the Oxford MS, and sent to Paris as a specimen, du Perron at once conceived the spirited idea of going to Persia, or India, and obtaining from the priests themselves the knowledge of their sacred books. Though fired with zeal and enthusiasm, he had no means to carry out his plan. He seized the idea of enlisting as a soldier in the troops that were to start for India, and in November, 1754, behind the martial drum and fife this youthful scholar marched out of Paris. The French Government, however, recognizing at once his noble purpose, gave him his discharge from the army and presented him his passage to India. After countless difficulties he reached Surat, and there after innumerable discouragements, and in spite of almost insurmountable obstacles, he succeeded in winning the confidence and favor of the priests, with whom he was able to communicate after he had learned the modern Persian. He gradually induced the priests to impart to him the language of their sacred works, to let him take some of the manuscripts, and even to initiate him into some of the rites and ceremonies of their religion. He stayed among the people for seven years, and then in 1761, he started for his home in Europe. He stopped at Oxford before going directly to Paris, and compared his MSS. with the one in the Bodleian Library, in order to be assured that he had not been imposed upon. The next ten years were devoted to work upon his MSS. and upon a translation, and in 1771, seventeen years from the time he had first marched out of Paris, he gave forth to the world the results of his untiring labors. This was the first translation of the Avesta, or, as he called it, *Zend-Avesta* (*Ouvrage de Zoroastre*, 3 vols, Paris 1771), a picture of the religion and manners contained in the sacred book of the Zoroastrians.

§ 9 The ardent enthusiasm which hailed this discovery and opening to the world of a literature, religion, and philosophy of ancient times was unfortunately soon dampened. Some scholars, like Kant, were disappointed in not finding the philosophical or religious ideas they had hoped to find, while others missed the high literary value they had looked for. They little considered how inaccurate, of necessity, such a first translation must be. Though Anquetil du Perron had indeed learned the language from the priests, still, people did not know that the priestly tradition itself had lost much during the ages of persecution or oblivion into which the religion had fallen. They did not sufficiently take into account that Anquetil was learning one foreign tongue, the Avesta, through another, the modern Persian, nor did they know how little accurate and scientific training du Perron had had. A discussion as to the authenticity

of the work arose. It was suggested that the so-called Zend-Avesta was not the genuine work of Zoroaster, but was a forgery. Foremost among the detractors, it is to be regretted, was the distinguished Orientalist, Sir William Jones. He claimed, in a letter published in French (1771), that Anquetil had been duped, that the Parsis had palmed off upon him a conglomeration of worthless fabrications and absurdities. In England, Sir William Jones was supported by Richardson and Sir John Chardin, in Germany, by Meiners. In France the genuineness of the book was universally accepted, and in one famous German scholar, Kleuker, it found an ardent supporter. He translated Anquetil's work into German (1776, Riga), for the use of his countrymen, especially the theologians, and he supported the genuineness of those scriptures by classical allusions to the Magi. For nearly fifty years, however, the battle as to authenticity, still raged. Anquetil's translation, as acquired from the priests, was supposed to be a true standard to judge the Avesta by, and from which to draw arguments, little or no work, unfortunately, was done on the texts themselves. The opinion, however, that the books were a forgery was gradually beginning to grow somewhat less.

§ 10. It was the advance in the study of Sanskrit that finally won the victory for the advocates of the authenticity of the Sacred Books. About 1825, more than fifty years after the appearance of du Perron's translation, the Avesta texts themselves began to be studied by Sanskrit scholars. The close affinity between the two languages had already been noticed by different scholars, but in 1826, the more exact relation between the Sanskrit and the Avesta was shown by the Danish philologist, Rask, who had travelled in Persia and India, and who had brought back with him to the Copenhagen library many valuable MSS of the Avesta and of the Pahlavi books. Rask, in a little work on the age and authenticity of the Zend-Language (1826), proved the antiquity of the language, showed it to be distinct from Sanskrit, though closely allied to it, and made some investigation into the alphabet of the texts. About the same time the Avesta was taken up by the French Sanskrit scholar, Eugène Burnouf. Knowing the relation between Sanskrit and Avestan, and taking up the reading of the texts scientifically, he at once found, through his knowledge of Sanskrit, philological inaccuracies in Anquetil's translation. Anquetil, he saw, must often have misinterpreted his teachers, the tradition itself must often necessarily have been defective. Instead of this untrustworthy French rendering, Burnouf turned to an older Skt translation of a part of the Avesta. This was made in the 15th century by the Parsi Naryosangh, and was based on the Pahlavi version. By means of this Skt rendering, and by applying his philological learning, he was able to restore

sense to many passages where Anquetil had often made nonsense, and he was thus able to throw a flood of light upon many an obscure point. The employment of Skt, instead of depending upon the priestly traditions and interpretations, was a new step, it introduced a new method. The new discovery and gain of vantage ground practically settled the discussion as to authenticity. The testimony, moreover, of the ancient Persian inscriptions deciphered about this time by Grotefend (1802), Burnouf, Lassen, and by Sir Henry Rawlinson, showed still more, by their contents and language so closely allied to the Avesta, that this work must be genuine. The question was settled. The foundation laid by Burnouf was built upon by such scholars as Bopp, Haug, Windischmann, Westergaard, Roth, Spiegel—the two latter happily still living—and to day by Bartholomae, Dainmester, de Harlez, Hubschmann, Justi, Mills, and especially Geldner, including some hardly less known names, Parsis among them. These scholars, using partly the Sanskrit key for the interpretation and meaning of words, and partly the Parsi tradition contained in the Pahlavi translation, have now been able to give us a clear idea of the Avesta and its contents as far as the books have come down to us, and we are enabled to see the true importance of these ancient scriptures. Upon minor points of interpretation, of course, there are and there always will be individual differences of opinion. We are now prepared to take up the general division and contents of the Avesta, and to speak of its Pahlavi version.

### Contents, Arrangement, Extent, and Character

§ 11 The Avesta, as we now have it, is but a remnant of a once great literature. It has come down in a more or less fragmentary condition, not even a single manuscript contains all the texts that we now have, whatever we possess has been collected together from various codices. All that survives is commonly classed under the following divisions or books:

1. *Yasna*, including the *Gāthās*
2. *Vispered*
3. *Yashts*
4. Minor texts, as *Nyāishes*, *Gāhs* etc.
5. *Vendidad*
6. Fragments, from *Hadhōkht Nask* etc.

§ 12 In the first five divisions two groups are recognized. The first group (i) comprises the Vendidad, Vispered, and Yasna, these as used in the service of worship are traditionally classed together for liturgical purposes and form the Avesta proper. In the manuscripts, more-

over, these three books themselves appear in two different forms, according as they are accompanied, or not, by a Pahlavi version. If the books are kept separate as three divisions, each part is usually accompanied by a rendering in Pahlavi. On the contrary, however, these three books are not usually recited each as a separate whole, but with the chapters of one book mingled with another for liturgical purposes, on this account the MSS often present them in their intermingled form, portions of one inserted with the other, and arranged exactly in the order in which they are to be used in the service. In this latter case the Pahlavi translation is omitted, and the collection is called the *Vendidad Sādah* or 'Vendidad pure' i.e. text without commentary. (ii) The second group comprising the minor prayers and the *Yashts* which the MSS often include with these, is called the *Khordak Avesta* or 'small Avesta'. Of the greater part of the latter there is no Pahlavi rendering. The contents and character of the several divisions, including the fragments, may now be taken up more in detail.

§ 13 (1) The *Yasna*, 'sacrifice, worship', is the chief liturgical work of the sacred canon. It consists principally of ascriptions of praise and prayer, and in it are inserted the *Gāthās*, or 'hymns', verses from the sermons of Zoroaster, which are the oldest and most sacred part of the Avesta. The *Yasna* (Skt *yajñā*) comprises 72 chapters, called *Hā*, *Hāiti*. These are the texts recited by the priests at the ritual ceremony of the *Yasna* (*Yashne*). The book falls into three nearly equal divisions. (a) The first part (chap. 1—27) begins with an invocation of the god, Ormazd, and the other divinities of the religion, it gives texts for the consecration of the holy water, *zaotkra*, and the *baresma*, or bundle of sacred twigs, for the preparation and dedication of the *Haoma*, *haoma*, the juice of a certain plant—the Indian Soma—which was drunk by the priests as a sacred rite, and for the offering of blessed cakes, as well as meat-offering, which likewise were partaken of by the priests. Interspersed through this portion, however, are a few chapters that deal only indirectly with the ritual, these are *Ys* 12, the later Zoroastrian creed, and *Ys* 19—21, catechetical portions. —(b) Then follow the *Gāthās* lit 'songs', 'psalms' (chap. 28—53), metrical selections or verses containing the teachings, exhortations, and revelations of Zoroaster. The prophet exhorts men to eschew evil and choose the good, the kingdom of light rather than that of darkness. These *Gāthās* are written in meter, and their language is more archaic and somewhat different from that used elsewhere in the Avesta. The *Gāthās*, strictly speaking, are five in number, they are arranged according to meters, and are named after the opening words, *Ahunaavaiti*, *Ushnavaiti* etc. The *Gāthās* comprise 17 hymns (*Ys* 28—34, 43—46, 47—50, 51, 53), and,

like the Psalms, they must later have been chanted during the service. They seem originally to have been the texts or metrical headings from which Zoroaster, like the later Buddha, preached. In their midst (chap. 35—42) is inserted the so-called Yasna of the Seven Chapters (*Yasna Haptanghaiti*). This is written in prose, and consists of a number of prayers and ascriptions of praise to Ahura Mazda, or Ormazd, to the archangels, the souls of the righteous, the fire, the waters, and the earth. Though next in antiquity to the Gāthās, and in archaic language, the Haptanghaiti represents a somewhat later and more developed form of the religion, than that which in the Gāthās proper was just beginning. Under the Gāthās also are included three or four specially sacred verses or formulas. These are the Ahuna Vairya or Honovar (Ys 27.13), Ashem Vohu (Ys 27.14), Airyama Ishyo (Ys 54.1) and also the Yenghe Hātām (Ys 4.26), so called from their first words, like the Pater Noster, Gloria Patri, etc., to which in a measure they answer.—(c) The third part (chap. 52, 55—72) or the 'latter Yasna' (*āparō yasnō*) consists chiefly of praises and offerings of thanksgiving to different divinities.

§ 14. (2) The *Vīspēd* (Av *vīspē ratavō*) consists of additions to portions of the Yasna which it resembles in language and in form. It comprises 24 chapters (called *Kardē*), and it is about a seventh as long as the Yasna. In the ritual the chapters of the Vīspēd are inserted among those of the Yasna. It contains invocations and offerings of homage to 'all the lords' (*vīspē ratavō*). Hence the name Vīspēd.

§ 15. (3) The *Yashts* (Av *yešt* 'worship by praise') consist of 21 hymns of praise and adorations of the divinities or angels, *Yazatas* (*Isads*), of the religion. The chief Yashts are those in praise of Ardivisura, the goddess of waters (Yt 5), the star Tishtrya (Yt 8), the angel Mithra, or divinity of truth (Yt 10), the Fravashis, or departed souls of the righteous (Yt 13), the genius of victory, Verethraghna (Yt. 14), and of the Kingly Glory (Yt 19). The Yashts are written mainly in meter, they have poetic merit, and contain much mythological and historical matter that may be illustrated by Firdausi's later Persian epic, the Shāh Nāmah.

§ 16. (4) The minor texts, *Nyāishes*, *Gāths*, *Sīrōzahs*, *Afrīngāns*, consist of brief prayers, praises, or blessings to be recited daily or on special occasions.

§ 17. (5) The *Vendīdād*, or 'law against the daevas, or demons' (*vīdāeva dāta*), is a priestly code in 22 chapters (called *Fargard*), corresponding to the Pentateuch in our Bible. Its parts vary greatly in time and in style of composition. Much of it must be late. The first chapter (Farg 1) is a sort of an Avestan Genesis, a dualistic account of creation.

Chap 2 sketches the legend of Yima, the golden age, and the coming of a destructive winter, an Iranian flood. Chap 3 teaches, among other things, the blessings of agriculture, Chap 4 contains legal matter — breaches of contract, assaults, punishments, Chap. 5—12 relate mainly to the impunity from the dead, Chap 13—15 deal chiefly with the treatment of the dog, Chap 16—17, and partly 18, are devoted to purification from several sorts of uncleanness. In Chap 19 is found the temptation of Zoroaster, and the revelation, Chap 20—22 are chiefly of medical character. In the ritual, the chapters of the Vendidad are inserted among the Gāthās.

§ 18 (6) Besides the above books there are a number of fragments, one or two among them from the *Hadhōkht Nask*. There are also quotations or passages from missing Nasks, likewise glosses and glossaries. Here belong pieces from the *Nirangistān*, *Aogemadaēca*, *Zand-Pahlavi Glossary*, and some other fragments. These are all written in the Avesta language, and are parts of a once great literature. Under the Zoroastrian religious literature, moreover, though not written in Avesta, must also be included the works in Pahlavi, many of which are translations from the Avesta, or contain old matter from the original scriptures.

§ 19 From the above contents, it will be seen that our present Avesta is rather a Prayer-Book than a Bible. The Vendidad, Vispered, and Yasna were gathered together by the priests for liturgical purposes. It was the duty of the priests to recite the whole of these sacred writings every day, in order to preserve their own purity, and be able to perform the rites of purification, or give remission of sins to others. The solemn recital of the Vendidad, Vispered, and Yasna at the sacrifice might be compared with our church worship. The selections from the Vendidad would correspond to the Pentateuch when read, the preparation, consecration, and presentation of the holy water, the Haoma-juice, and the meat-offering, described in the Yasna and Vispered would answer to our communion service, the metrical parts of the Yasna would be hymns, the intoning of the Gāthās would somewhat resemble the lesson and the Gospel, or even the sermon. In the Khordah Avesta, the great Yashts might perhaps be comparable to some of the more epic parts of our Bible, but as they are devoted each to some divinity and preserve much of the old mythology, they really have hardly a parallel, even in the apocryphal books.

§ 20 Such, in brief outline, is the contents of the books known to-day as the Avesta, but, as implied above, this is but a remnant of a literature once vastly greater in extent. This we can judge both from internal and from historical-evidence. The character of the work itself in its present form, sufficiently shows that it is a compilation from various



sources. This is further supported by the authority of history, if the Parsi tradition, going back to the time of the Sassanidæ, be trustworthy. Pliny (*Hist. Nat.* 30 1,2) tells of 2,000,000 verses composed by Zoroaster. The Arab historian, Tabari, describes the writings of Zoroaster as committed to 12,000 cowhides (parchments), other Arabic references by Masudi, and Syriac allusions to an Avesta, which must have been extensive, have been noted above § 6. The Parsi tradition on the subject is contained in the Rivāyats, and in a Pahlavi book, the Dinkard. The Dinkard (Bk. 3) describes two complete copies of the Avesta. These each comprised 21 Nasks, or Nosks (books). The one deposited in the archives at Persepolis, as the Arda Viraf says, perished in the flames when Alexander burned the palace in his invasion of Iran. The other copy, it is implied, was in some way destroyed by the Greeks. From that time the scriptures, like the religion under the Græco-Parthian sway, lived on, partly in scattered writings, and partly in the memories of the priests, for nearly 500 years.

§ 21. The first attempt again to collect these writings seems to have been begun under the reign of the last Arsacidæ, just preceding the Sassanian dynasty. Pahlavi tradition preserved in a proclamation of King Khusro Anoshirvān (6th cent. A. D.), says it was under King Valkhash, probably Vologoses I, the contemporary of Nero, that the collection was begun of the sacred writings as far as they had escaped the ravages of Alexander, or were preserved by oral tradition. Valkhash was among the last of the Arsacidæ. The Sassanian dynasty (A. D. 226) next came to the throne. This house were genuine Zoroastrians and warm upholders of the faith, and they brought back the old religion and raised it to a height it had hardly attained even in its palmiest days. The first Sassanian monarchs, Artakhsir Pāpakān (Ardeshir Bābagān, A. D. 226—240) and his son Shahpuhar I (A. D. 240—270), eagerly continued the gathering of the religious writings, and the Avesta again became the sacred book of Iran. Under Shahpuhar II (A. D. 309—380) the final revision of the Avesta texts was made by Atur-pāt Māraspend, and then the king proclaimed these as canonical, and fixed the number of Nasks or books.

§ 22. Of these Nasks, 21 were counted, and a description of them, as noted, is found in the Rivāyats, and in the Dinkard, each received a name corresponding to one of the twenty-one words in the Ahuna-Vairya (*Honovar*), the most sacred prayer of the Parsis. Each of these Nasks contained both Avesta and Zend, i. e. original scripture and commentary. This tradition is too important to be idly rejected. Its contents give an idea of what may have been the original extent and scope of the Avesta. The subjects said to have been treated in the 21 Nasks may practically be described in brief, as follows. Nask 1 (twenty-two sections), on virtue

and piety, 2 (likewise twenty-two sections), religious observance; 3 (twenty-one sections), the Mazdayasnian religion and its teachings, 4 (thirty-two sections), this world and the next, the resurrection and the judgment, 5 (thirty-five sections), astronomy, 6 (twenty-two sections), ritual performances and the merit accruing, 7 (fifty sections before Alexander, thirteen then remaining), chiefly political and social in its nature, 8 (sixty sections before Alexander, twelve after remaining), legal, 9 (sixty sections before Alexander, fifteen later preserved), religion and its practical relations to man, 10 (sixty sections before Alexander, only ten afterwards surviving), king Gushtāsp and his reign, Zoroaster's influence, 11 (twenty-two sections originally, six preserved after Alexander), religion and its practical relations to man, 12 (twenty-two sections), physical truths and spiritual regeneration, 13 (sixty sections), virtuous actions, and a sketch of Zoroaster's infancy, 14 (seventeen sections), on Ormazd and the Archangels, 15 (fifty-four sections), justice in business and in weights and measures, the path of righteousness, 16 (sixty-five sections), on next-of-kin marriage, a tenet of the faith, 17 (sixty-four sections), future punishments, astrology, 18 (fifty-two sections), justice in exercising authority, on the resurrection, and on the annihilation of evil, 19, the Videvdād, or Vendidad (twenty-two sections, still remaining), on pollution and its purification; 20 (thirty sections), on goodness, 21 (thirty-three sections), praise of Ormazd and the Archangels

§ 23 During the five centuries after the ravages of Alexander much, doubtless, had been lost, much forgotten. The Parsi tradition itself acknowledges this when it says above, for example, that the seventh Nask consisted originally of 50 sections, but only 13 remained 'after the accursed Iskander (Alexander)'. So says the Dinkard and so the Rivāyats. Like statements of loss are made of the eighth, ninth, tenth, eleventh Nasks. The loss in the five centuries from the invasion of Alexander, however, till the time of the Sassanian dynasty, was but small in comparison with the decay that overtook the scriptures from the Sassanian times till our day. The Mohammedan invasion in the seventh century of our era, and the inroad made by the Koran proved far more destructive. The persecuted people lost or neglected many portions of their sacred scriptures. Of the twenty-one Nasks that were recognized in Sassanian times as surviving from the original Avesta, only one single Nask, the nineteenth—the Vendidad—has come down to us in its full form. Even this shows evidence of having been patched up and pieced together. We can furthermore probably identify parts of our present Yasna and Vispered with the Staot Yasht (*staota yesnya*) or Yasht (*yesnya*), as it is also called. The two fragments Yt. 21 and 22 (as printed in Westergaard's edition) and Yt. 11, in its first form, are recognized in the MSS. as taken

from the 20th, or Hādhokht Nask. The Nirangistān, a Pahlavī work, contains extensive Avestan quotations, which are believed to have been taken from the Huspāram, or 17th Nask. Numerous quotations in Pahlavī works contain translations from old Avestan passages. The Pahlavī work, Shīyast-lā-Shāyast, quotes briefly from no less than thirteen of the lost Nasks, the Bundahish and other Pahlavī works give translations of selections, the original Avesta text of which is lost. Grouping together all the Avesta texts, we may roughly calculate that about two-thirds of the total scriptures have disappeared since Sassanian times.

§ 24 The present form of the Avesta belongs to the Sassanian period. Internal evidence shows that it is made up of parts most varied in age and character. This bears witness to the statement that during that period the texts, as far as they had survived the ravages of Alexander, and defied the corrupting influence of time, were gathered together, compiled, and edited. According to the record of Khusro Anoshirvān (A D 531—579), referred to above, King Valkhash, the first compiler of the Avesta, ordered that all the writings which might have survived should be searched for, and that all the priests who preserved the traditions orally should contribute their share toward restoring the original Avesta. The texts as collected were re-edited under successive Sassanian rulers, until, under Shahpuhar II (A D 309—379) the final redaction was made by his prime minister, Atur-pāt Māraspend. It is manifest that the editors used the old texts as far as possible, sometimes they patched up defective parts by inserting other texts, occasionally they may have added or composed passages to join these, or to complete some missing portion. The character of the texts, when critically studied, shows that some such method must have been adopted.

§ 25 Parts of the Avesta, therefore, may differ considerably from each other in regard to age. In determining this the text criticism by means of metrical restoration is most instructive. Almost all the oldest portions of the texts are found to be metrical, the later, or inserted portions, are as a rule, but not always, written in prose. The grammatical test also is useful, the youngest portions generally show a decay of clear grammatical knowledge. The metrical Gāthās in this respect are wonderfully pure. They are, of course, in their form the oldest portion of the text, dating from Zoroaster himself. The longer Yashts and metrical portions of the Yasna contain much that is very old and derived doubtless from the ancient faith of Iran, but in their form and in general composition, they are probably some centuries later than the Gāthās. The Vendidad is in this regard most incongruous. Some parts of it are doubtless of great antiquity, though corrupted in form, other parts, like younger

portions also of the Yashts, may be quite late. The same is true of formulaic passages throughout the whole of the Avesta, and some of the ceremonial or ritual selections in the Vispered and Nyāishes, etc. Roughly speaking, the chronological order of the texts would be somewhat as follows

- i Gāthās (Ys 28—53) and the sacred formulas Ys 27.13, 14, Ys 54, including also
- ii Yasna Haptanghātī (Ys. 35—42) and some other compositions, like Ys 12, 58, 426, in the Gāthā dialect
- iii The metrical Yasna and Yashts, as Ys 9, 10, 11, 57, 62, 65, Yt 5, 8, 9, 10, 13, 14, 15, 17, 19, portions of Vd. 2, 3, 4, 5, 18, 19, and scattered verses in the Vispered, Nyāishes, Afringāns, etc.
- iv The remaining prose portions of the Avesta

In the latter case it is generally, but not always, easy to discover by the style and language, where old material failed and the hand of the redactor came in with stupid or prosaic additions

§ 26. Considerable portions, therefore, of our present Avesta, especially the Gāthās, we may regard as coming directly from Zoroaster himself, still, additions from time to time must have been made to the sacred canon from his day on till the invasion of Alexander. The so-called copy of the Zoroastrian Bible which it is claimed was destroyed by that invader, doubtless contained much that was not directly from the founder of the faith, but was composed by his disciples and later followers. The Parsis, however, generally regard the whole work as coming directly from Zoroaster, this is a claim that the Avesta itself hardly makes. The Gāthās, however, undoubtedly came directly from the prophet, the Avesta itself always speaks of them as 'holy' and especially calls them the 'five Gāthās of Zoroaster'. We may fairly regard many other portions of the Avesta as direct elaborations of the great teacher's doctrines, just as the Evangelists have elaborated for us portions of the teachings of our Lord.

§ 27. In regard to the locality in which we are to seek the source of the Avesta and the cradle of the religion, opinions have been divided. Some scholars would place it in the West, in Media, the majority, however, prefer to look to the East of Iran, to Bactria. Both views probably have right on their side, for perhaps we shall not be amiss in regarding the Avesta as coming partly from the East, and partly from the West. The scene of most of it doubtless does belong in the East, it was there that Zoroaster preached, but the sacred literature that grew up about the Gāthās made its way, along with the religion to the West, toward Media and Persia. Undoubtedly some texts, therefore, may well have been composed also in Media. The question is connected also with that of Zo-

roaster's home which may originally have been in the West. On the native place of Zoroaster, see Jackson in *Amer. Or Society's Journal*, May 1891 pp 222 seq. The language itself of the texts, as used in the church, became a religious language, precisely as did Latin, and therefore was not confined to any place or time. We may regard the Avesta as having been worked upon from Zoroaster's day down to the time of the Sassanian redaction.

### Religion of the Avesta.

§ 28 The religion contained in the Avesta is best called Zoroastrianism, a name that gives due honor to its founder and which is thus parallel with Christianity, Buddhism, Mohammedanism. Other designations are sometimes employed. It has often been termed Mazdaism, from its supreme god, or again Magism, from the Magi priests, sometimes we hear it styled Fire-Worship, or even Dualism, from certain of its characteristic features. The designation Parsism, from the name of its modern followers, is occasionally applied.

§ 29 Beyond our own Bible, the sacred books perhaps of hardly any religion contain so clear a grasp of the ideas of right and wrong, or present so pure, so exalted a view of the coming of a Saviour, a resurrection and judgment, the future rewards and punishments for the immortal soul, and of the life eternal, as does the Avesta, the book of the scriptures of ancient Iran.

§ 30 In Zoroastrianism, however, as in other religions, we recognize a development. In the older stage of the Gāthās, we have the faith in its purity as taught by Zoroaster (Zarathushtra) himself, more than a thousand years perhaps before our Lord. But later, and even before the invasion of Alexander had weakened the power of the religion, we find changes creeping in. There was a tendency, for example, to restore many of the elements of the primitive faith of Iran, which Zoroaster had thrown into the background. Traces of the different stages are plainly to be recognized in the Avesta.

§ 31 The most striking feature of Zoroaster's faith, as taught in the Gāthās, is the doctrine of Dualism. There are two principles, the good and the evil, which pervade the world. All nature is divided between them. These principles are primeval. Good and evil have existed from the beginning of the world. Ahura Mazda, the Lord of Wisdom (the later Persian Ormazd) is Zoroaster's god, Angra Mainyu, or the Spiritual Enemy (the later Persian Ahriman) is the devil. The evil spirit is also called Druj 'Deceit, Satan'. The good spirit and the evil are in eternal conflict. The good, Zoroaster teaches, however, will ultimately

triumph. Man, a free agent, will bring the victory by choosing right and increasing the power of good. Evil shall be banished from the world. This will be the coming of the 'kingdom' or 'the good kingdom'—*vohu hšahra*—as it is called. To the right choice Zoroaster exhorts his people. The question whence Zoroaster derived his idea of dualism, and how far he was a reformer, will not here be entered into.

§ 32 According to the prophet's teaching, Ahura Mazda, the god of good, is not without the aid of ministering angels. These are called Amesha Spentas, 'Immortal Holy Ones', the later Persian Amshaspands. They correspond in a measure to our idea of Archangels. They are six in number and constitute, with Ahura Mazda, the heavenly host. Their names are personifications of abstractions or virtues, Righteousness, Goodness, or the like. The seven-fold group, or celestial council, is as follows.

Ahura Mazda

aided by

Vohu Manah

Asha Vahishta

Kshathra Vairya

Spenta Armaiti

Haurvatāt

Ameretāt

also

Sraosha.

These abstractions or personifications may be noticed more in detail

§ 33 Vohu Manah (lit. 'good mind', Plutarch *εὖνοια*) is the personification of Ahura Mazda's good spirit working in man and uniting him with God. In the later development of the religion, this divinity was specialized into the good mind or kindness that is shown toward cattle. He thus became the guardian genius of the flocks.

§ 34 Asha Vahishta (lit. 'best righteousness', Plutarch *ἀλγθεια*) is the next divinity in the celestial group and is the personification of right (Skt *ṛtā*), the divine order that pervades the world. In the heavenly court Asha stands almost in the relation of prime minister to Ormazd. To live 'according to Asha' (Right, or the Law of Righteousness e.g. Ys 31 2) is a frequent phrase in the Avesta. The attribute *Ashavan* is the regular designation of 'the righteous', as opposed to *Dregvant* 'the wicked', or one that belongs to Satan or the Diu. In later times Asha Vahishta came to preside as guardian genius over the fire, a symbol of perfect purity.

§ 35 *Khshathra Vairya* or *Vohu Khshathra* (lit 'the wished-for kingdom, the good kingdom', Plutarch εὐνομία) is the personification of Ahura Mazda's good rule, might, majesty, dominion, and power, the Kingdom which Zoroaster hopes to see come on earth. The establishment of this kingdom is to be the annihilation of evil. In later times, *Khshathra Vairya*, as a divinity, came to preside over metals. The symbolic connection may have been suggested by the fact that the coming of the Kingdom (*khshathra*) was presumed to be accompanied by a flood of molten metal, the fire that should punish and purge the wicked, and which should purify the world. The metals thus became emblematic of *Khshathra*.

§ 36 *Spenta Armaiti* (lit 'holy harmony, humility', Plutarch σοφία) is the harmony, peace, and concord that should rule among men. She is represented as a female divinity, the earth is in her special charge. She plays an important part at the resurrection. The earth is to give up its dead.

§ 37 *Haurvatāt* (Plutarch πλοῦτος) literally means 'wholeness, completeness, the saving health, the perfection', toward which all should strive, in short 'Salvation', with which word it is etymologically cognate. This divinity is always mentioned in connection with *Ameretāt*. In the later religion, *Haurvatāt* came to preside as guardian angel over the health-giving waters.

§ 38 *Ameretāt* literally means 'immortality', and is always joined with *Haurvatāt*. In later Zoroastrianism, *Ameretāt* presides over the trees. The pair of *Haurvatāt* and *Ameretāt* together seem to symbolize the waters of health and the tree of life.

§ 39 To the number of the celestial council also is to be added the divinity *Sraosha* (lit 'obedience'). This genius completes the mystic number seven when Ahura Mazda is excepted from the list (cf also Ys. 57.12). *Sraosha* is the angel of religious obedience, the priest god, the personification of the divine service that protects man from evil.

§ 40 Beside the above divinities in the *Gāthās*, mention is also made of *Geush Tashan*, the creator of the cow, and *Geush Uvan*, the personified soul of the kine. We sometimes also find *Spenta Mainyu*, the Holy Spirit of Ormazd, the will of God, represented practically as a distinct personage. Lastly, the Fire, *Atar*, is personified in the *Gāthās* as one of God's ministering servants, and is a sacred emblem of the faith.

§ 41. Such is the heavenly hierarchy, and such the faith of Ormazd in which Zarathushtra exhorts the people to believe. The faithful are

called Ashavans 'righteous', or later more often Mazdayasians i.e. 'worshippers of Mazda' This is the true religion in contradistinction to the false The false religion is the worship of the Dævas 'demons' (Av. *dauva* opposed to Skt *dēva* 'god') The Dæva-worshippers are misguided and live in error They are the wicked Dregvants (lit 'belonging to the Druj, Satan'), 'the children of the wicked one' (St Matt. xiii 38—43) The two religions themselves are a part of the dualism

§ 42 In juxtaposition to Ahura Mazda, Zoroaster sets the fiend Druj 'Deceit, Satan' or Angra Mainyu (Ys 45.2) The spirit of evil in co-existent with Ormazd (Ys 30.3), but is less clearly pictured in the Gāthās In later times, to carry out the symmetry of dualism, Angra Mainyu is accompanied by a number of Arch-Fiends, in opposition to the Archangels of Ormazd. The number of the infernal group is not sharply defined, but the chief members are

Angra Mainyu  
aided by  
Aka Manah  
Indra  
Saurva  
Taro-maiti  
Tauru  
Zairica  
also  
Aeshma.

Each is the opponent of a heavenly rival Aka Manah or 'Evil Mind' is the antagonist of Vohu Manah, Taro-maiti, the demon of 'Presumption', is the opponent of Armaiti or humility, Aeshma, 'Fury, Wrath', the foe of Sraosha or holy obedience The antagonism in the case of the others is less marked, and the connection somewhat more mechanical

§ 43 In the final struggle between the two bands, the powers of light and the powers of darkness, the good eventually shall triumph That was an ethical idea which Zoroaster inculcated. But the warfare that rages in the world between the two empires and between the true religion and the false, the belief in Mazda and the Dæva-worship, pervades also the soul of man and leaves the way uncertain Yet on his choice the ultimate triumph of right or of wrong depends. Each evil deed which man commits, increases the power of evil (e.g. Ys 31.15), each good deed he does, brings nearer the kingdom of good As Ahura Mazda's creature, man should choose the right. Zoroaster's mission, as shown in the Gāthās (e.g. Ys 31.2 et al), is to guide man's choice A summary of the prophet's moral



and ethical teachings may best be given in the triad, so familiar later, 'good thoughts, good words, good deeds' This forms the pith of the whole teaching Purity alike of body and soul, and the choice of the good Mazda-religion rather than the wicked *Daeva*-worship, are inculcated Zoroaster enjoins also the care of useful animals, especially the cow, and commends the good deeds of husbandry He is the teacher of a higher and nobler civilization, as may be judged from the Avesta creed Ys 12.1 seq

§ 44 Man's actions, according to Zoroaster, are all recorded in Ormazd's sight as in a life-book (e. g. Ys 31 13, 14, Ys 32.6) By his own actions man shall be judged, and rewarded or punished The doctrine of a future life, the coming of the Kingdom, the end of the world, forms a striking feature in the teachings of the Avesta. This is the tone that Zoroaster himself constantly strikes in the *Gāthās* This very doctrine, and a belief also in a resurrection of the body characterises the entire Persian faith The resurrection is to be followed by a general judgment when evil shall be destroyed from the world This general division and new dispensation is called the *Vidāiti* (*vi + Vdā* 'dis-*pose*')

§ 45 The views in regard to a future life, though incomplete in the *Gāthās*, are carried out in the Younger Avesta, and are fully given in the Pahlavi books. That the belief in a resurrection and a life hereafter was common among the Persians, some centuries before our Saviour, we have evidence in the early Greek writers, such as Theopompus, Herodotus, etc The belief in an immediate judgment of the soul after death, the weighing in the balance, the leading of the soul across the *Cinvat* Bridge and through the mansions of paradise to bliss, or through the grades of hell to torment, or again in special cases to an intermediate state to await the final judgment—are all to be recognized in the Zoroastrian books and have their prototypes in the *Gāthās*

§ 46 In the *Yasna* of the Seven Chapters, though not much later than the *Gāthās*, we find in some respects a slight descent from the lofty level on which the religion had been placed by its founder There is a tendency to revive ancient ideas and forms from the old worship, in which nature had played a prominent part The elements, earth, air, fire, and water, receive adoration, the *Fravashis*, or guardian angels of the righteous, are worshipped and praised together with Ahura Mazda and the *Amesha Spentas* The deity *Haoma*, the divinity of the plant which produced the intoxicating Soma drink, again finds place in the religious rites

§ 47 In the Younger Avesta, especially in the *Yashts*, we find still further restorations or innovations The gods of the ancient mytho-

logy, like Mithra, Verethraghna, once more appear in honor by the side of the supreme deity, the divinities of the stars, moon, and sun have their share of pious worship. In the later parts of the Yasna, the sacrifice is developed into a somewhat elaborate ritual. The Zoroaster presented in certain portions of the Vendidad, moreover, is evidently no longer a living, moving personage as in the Gāthās, he has become a shadowy figure, around whom time has thrown the aureola of the saint. These passages differ widely from the old hymns, they show unmistakable signs of lateness. They present a religion codified in the hands of the priests, superstitious beliefs and practices have found their way into the faith, intricate purifications in particular are enjoined to remove or to avoid the impurity arising from contact with the dead. The spirit of the Gāthās is gone. It is only here and there that passages in late texts are old and have the genuine Zoroastrian ring. They must not be overlooked. In general, a distinction must be drawn between what is old and what is young. We must recall, as above (§ 27), that the Avesta was probably worked upon from Zoroaster's own day down to the time of the Sassanian redaction.

### The Pahlavi Version of the Avesta

§ 48. To the period of the Sassanian editing of the texts belongs the Pahlavi translation and interpretation of the Avesta. At the date when the texts were compiled and edited (§ 21), the general knowledge of the Avesta and the understanding of the sacred texts was far from perfect. The preparation of a translation or version became necessary. Accordingly, the great body of the texts was rendered into Pahlavi, the language used in Persia at the time of the Arsacidæ and Sassanidæ. The Pahlavi version and interpretation of the entire Yasna, Vispered, and Vendidad, with some portions of the other texts, has been preserved. We have not as yet a thorough enough understanding of this version, as the Pahlavi question is still a vexed one, but as our knowledge of this translation increases, we see more and more its importance. Owing to a somewhat imperfect knowledge of the Avesta texts at the time when the version was made, and owing to the unskillful and peculiar manner in which the Pahlavi translation is made, this version abounds in numerous errors and inaccuracies. Its renderings, however, are often of the greatest value in interpreting allusions, particularly also in giving hints for the meanings of obscure words, and in such matters it is many times our best and only guide. When more fully understood and properly used in connection with the 'comparative method', referring to the Sanskrit in interpreting the sacred texts, the 'traditional method' or native explanation is destined to win great results. The 'traditional' and the 'comparative' methods must go hand in hand.

### Manuscripts of the Avesta.

§ 49 The manuscripts of the Avesta are quite numerous. Some of our specimens were copied down over five hundred years ago. They are written on parchment. The oldest was copied about the middle of the 13th century. From that date onward we have a considerable number of codices still extant. They come to us from India and from Yezd and Kirman in Persia. A number of the manuscripts are deposited in the libraries at Copenhagen, Oxford, London, Paris, Munich. The Parsi priests, especially the Dasturs, Dr Jamaspji Minocheherji and also Peshotanji Behramji, have shown princely generosity in aiding Western scholars in editing texts by putting valuable MSS in their possession. It is thus that the new edition of the Avesta texts by Professor Geldner of Berlin, is able to be presented in so critical a manner. No codex is complete in containing all the texts (§ 11). The different MSS themselves, moreover, show certain variations in reading, but these chiefly affect the form and construction of single words, rather than entire passages and the sense. As a rule, the older the MS. is, the better is its grammar, and the later, the more faulty. Notable exceptions, however, must be made, especially in favor of some later MSS from Persia.

### Importance of the Avesta

§ 50. The importance of the Avesta, as stated above (§ 2), lies not alone in the field of philology, ethnology and early literature, but especially also is it of importance from the standpoint of comparative religion. Resemblances to Christianity in its teachings become significant when we consider the close contact between the Jews and the Persians during the Babylonian captivity. These are beginning more and more to attract the attention of students of the Bible.

### Language of the Avesta

#### Grammatical Summary

§ 51 The language in which the Avesta is written belongs to the Iranian branch of the Indo-Germanic tongues. With the Ancient Persian of the inscriptions it makes up the Old Iranian division. The later Iranian languages, New Persian, Kurdish, Afghan, Ossetish, Baluchi, Ghalcha, and some minor modern dialects, complete the younger division. The intervening Pahlavi and Pāzand, or Parsi, do not quite complete the link between the divisions. The extent of its relationship with the Armenian is not yet defined with sufficient exactness. On the positive kinship between the language of the Avesta and Sanskrit, see below § 55.

§ 52. The language in which the Avesta is written may best be termed *Avesta* or *Avestan*. The designation *Avesta* for the language, as well as the book, is in keeping with the Pahlavi *Avistāk*, which is used both of the tongue and of the scriptures. The term *Avestan*, both for the language and as an adjective, is preferred by some scholars, in order to distinguish the speech from the work itself. This is sometimes found very convenient. The term *Zend* for the language, as noted above (§ 3), is a misnomer. The designation Old Bactrian, occasionally used for the tongue, has little to recommend it.

§ 53. The alphabet in which the Avesta is written is far younger than the language it presents. The characters are derived from the Sassanian Pahlavi, which was used to write down the oral tradition when the texts were collected and edited under the dynasty of the Sassanidæ. The writing is read from right to left. What the original Avestan script was we do not know.

§ 54. Two dialects may be recognized in the Avesta: one the 'Gāthā dialect' or the language of the oldest parts, the Gāthās, or metrical sermons of Zoroaster, the other 'Younger Avesta' or the 'classical dialect'. This latter is the language of the great body of the Avesta. The Gāthā dialect is more archaic, standing in the relation of the Vedic to the classical Sanskrit, or the Homeric Greek to the Attic. Possibly the Gāthā language may owe some of its peculiarities noticed below, also to an original difference of locality. The Gāthā dialect was the speech of Zoroaster and his followers. Its grammatical structure is remarkably pure. The younger Avesta, but only in its late compositions, owing to linguistic decay, shows many corruptions and confusions in its inflections. All that is old or is written in meter, however, is correct and accurate. Inaccuracies that have there crept in, we must generally attribute to the carelessness of the scribes. In its forms, as a rule, the Avesta is extremely antique, it stands in general on the same plane as the Vedic Sanskrit, and occasionally, though not often, it even shows more ancient forms.

§ 55. The language of the Avesta is most closely allied to the Sanskrit, though individually quite distinct from the latter. Together they may be classed as making up an Indo-Iranian group. Almost any Sanskrit word may be changed at once into its Avestan equivalent, or vice versa, merely by applying certain phonetic laws. As example may be taken the metrical stanza Yt. 10.6 in the Avesta

*təm amavanšəm yazatəm*  
*sūram dāmōhu sruštəm*  
*mībrəm yazāi, zoθrābyō—*

'Mithra that strong mighty angel, most beneficent to all creatures, I will worship with libations'—becomes when rendered word for word in Sanskrit.

*tam āmavantam yojatām  
sūtam dhāmasu sāvistham  
mitrām yajāi hōtrābhyah.*

§ 56. In its phonology the Avesta agrees with the Sanskrit in its vowels in general, but the Avesta shows a greater variety in using *e*- and *o*-sounds instead of *a*. Final vowels, except *ō*, are shortened as a rule. The Skt diphthong *ē* appears in Av. as *aē*, *ōi*, *ē* (final). Thus Av. *vaē-nōiḥē* 'they two are seen' = Skt *vēn-ē-tā*. Skt *ō* appears as Av. *ao*, *ōu*, *ō* (final), thus Av. *aojō* 'strength' = Skt *ōjō*, *ōjas*, Av. *hratōuš* 'of wisdom' = Skt. *krátōs*. A striking peculiarity in Av., moreover, is the introduction of epenthetic vowels and help sounds, giving rise to improper diphthongs, Av. *bavati* 'he becomes' = Skt *bhāvati*, Av. *hvarva-* 'whole' = Skt *sārva-*, Av. *vaḥḥdiā-* 'word' = Skt *vaktiā-*, Av. *hvar-* 'sun' = Skt. *svā*. The Skt voiceless stops *k*, *t*, *p* generally become spirants *h*, *ṣ*, *f* in Av. before consonants. Thus, Av. *hšāpra-* 'rule, kingdom' = Skt *ksatṛā-*, Av. *fīa* 'forth' = Skt. *pīa*. The original voiced aspirates *gh*, *dh*, *bh*, become in Av. simply voiced stops *g*, *d*, *b*. They are so preserved in the old Gāthā dialect, the younger dialect commonly resolves them again before consonants and between vowels into voiced spirants. Thus, GAv. *adā*, YAv. *ada* 'then' = Skt *ādha*. Similarly spirantized in YAv. the voiced stops YAv. *ugra-*, GAv. *ugra-* 'mighty' = Skt *ugrā-*. The sibilant *s*, when initial in Skt, becomes Av. *h*, as in Greek. Thus, Av. *hapta* 'seven' = Skt *saptā*. When internal, Skt *s* may also appear as *sh*. Thus, Av. *vahana-* 'vesture' = Skt *vāsana-*. Final *-as* of Skt appears regularly as *-ō*. Thus Av. *aspō* 'horse' = Skt *āsvas*.

§ 57. The Gāthā dialect regularly lengthens all final vowels. It frequently inserts the anaptyctic vowels. GAv. *fīā*, YAv. *fīā* = Skt. *pṛa*. Original *ns* appears in GAv. as *ng*. Thus GAv. *daēvōng* (acc. pl.), YAv. *daēvōn* 'demons' = Skt *dēvān*, GAv. *mōnghāi* 'I shall think' = Skt *māṣāi*.

§ 58. In inflection the Avesta shows nearly the richness of the Vedic Sanskrit. There are three genders, masculine, neuter, feminine, likewise three numbers, singular, dual, plural. The dual is not extensively used. There are eight well-developed cases of the noun and the adjective, the normal endings are: Singular Nom. *-s*, Acc. *-m*, Instr. *-ā*, Dat. *-ē*, Abl. *-af*, Gen. *-ō (-as)*, Loc. *-i*, Voc. — Dual Nom, Acc, Voc. *-ā*, Instr, Dat, Abl. *-byā*, Gen. *-ō*, Loc. *-ō*, *-yō*. Plural Nom., Voc. *-ō (-as)*, Acc. *-ō (-as, -ns)*, *-ā*, Instr. *-bīš*, Dat. *-byō (-byas)*, Gen. *-qm*, Loc. *-su*, *-hu*, *-šva*. The classes of declension agree exactly with the

Sanskrit, the method of forming comparison of adjectives likewise corresponds. The numerals answer to Skt. forms, except Av *ařva*- 'one', opposed to Skt *eka*-, Av *bařvar*- '10,000', but Skt *ayúta*. The Av pronouns closely resemble the Skt, but show also individual peculiarities. Noteworthy is the remote demonstrative Av. *ava*, *hāu* 'that, yonder', contrasted with Skt. *amúh*, *asāu*. The verbal system in Av. and in Skt are in general identical. The roots are chiefly monosyllabic and are subject to the same modifications as in Skt. In voice, mode, and tense, and in their conjugation-system the two languages quite agree. The endings show equal antiquity with the Sanskrit. The primary active endings in Av. are Sing. 1, *-mi*, 2, *-hi*, 3, *-ti*, Dual. 1, *-vahi*, 3, *-tō*, *-pō*, Plur. 1, *-mahi*, 2, *-pa*, 3, *-ti*. The other endings also are parallel with the Sanskrit.

§ 59 The Av possesses like facility with the Sanskrit in forming words by means of prefixes, and by adding suffixes of primary and secondary derivation. The same classes of compounds may be recognized in both tongues. The rules of external Sandhi, or joining together of words in a sentence, so universal in Skt, are almost wanting in Avesta. The Avesta separates each word by a dot. The vowels are fully expressed as in Greek etc, by individual letters. No diacritical points or accents are written in the texts. The meters in which the Gāthās are composed have analogies in the Veda. Almost all the metrical parts of the younger Avesta are in eight-syllable lines. The syntax, however, differs from the Sanskrit in certain points, and shows some marked individualities, especially in the later portions.

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## SPECIMENS OF THE AVESTA TEXT.

## I FROM THE GATHAS

Yasna 45.1-2

Zoroaster preaches upon The Two Spirits.

[illegible][illegible]

Ys. 45.1 translated.

Now shall I preach, and do you give ear and hear,  
Ye who hither press from near and from afar,  
Therefore lay ye all these things to heart as clear  
Nor let the wicked teacher your second life destroy—  
The perverted sinner your tongues with his false faith

## Transliteration of the same.

(See opposite page )

1 *aṭ fravaḥṣyā nū gūšōdūm nū sraotā,  
yaēcā asnāṭ yaēcā dūrāṭ iṣaḥā  
nū īm vīspā ciḥrā zī mazdānhōdūm  
nōiṭ dābitīm duš.sastiš ahūm m'raṣyāṭ  
akā varanā dragvā hizvā āvərətō*

2 *aṭ fravaḥṣyā avhāuš ma'nyū pouruyē  
yayā spanyā ūtī m'ravaṭ yām angrəm  
nōiṭ nā manā nōiṭ sēghā nōiṭ ḥratavō  
naēdā varanā nōiṭ uḥdā naēdā šyaopānā  
nōiṭ daēnā nōiṭ urvaṇō hacarētē*

---

Ys. 45.<sup>2</sup> translated.

Now shall I preach of the world's Two primal Spirits  
The Holier One of which did thus address the Evil.  
'Neither do our minds, our teachings, nor our concepts,  
Nor our beliefs, nor words, nor do our deeds in sooth,  
Nor yet our consciences, nor souls agree in aught'



## II. FROM THE YOUNGER AVESTA.

## a. Yasna 9.5 (metrical).

The Golden Age of Yima.

ԽԵՄԵՆՈՒՄ ԽՆԴՐԱԽԵՄԵՆՈՒՄ 5  
 ԿԵԿԵՆԵՆ ԵՂԻՄ. ԽԵՄԵՆ. ԿԵՄԵՆ. ԵՂԻՄ  
 ԽՆԴՐԱԽԵՄ. ԵՂԻՄ. ԽԵՄԵՆ. ԽԵՄԵՆ. ԵՂԻՄ  
 ԿԵՄԵՆ. ԵՂԻՄ. ԽԵՄԵՆ. ԵՂԻՄ  
 . ԽՆԴՐԱԽԵՄ. ԽԵՄԵՆ. ԽԵՄԵՆ. ԽԵՄԵՆ  
 ԵՂԻՄ. ԽԵՄԵՆ. ԽԵՄԵՆ. ԽԵՄԵՆ. ԽԵՄԵՆ  
 ԽԵՄԵՆ. ԽԵՄԵՆ. ԽԵՄԵՆ. ԽԵՄԵՆ. ԽԵՄԵՆ  
 :: ԽԵՄԵՆ. ԽԵՄԵՆ. ԽԵՄԵՆ. ԽԵՄԵՆ

5 *yimahe hšapre aurvahe*  
*nōiṭ aotəm āvha nōiṭ garmaīn*  
*nōiṭ zaurva āvha nōiṭ mərəhyuš*  
*nōiṭ araskō daēvō.dātō;*  
*pañca.dasa fracarōiṭe*  
*pīta puṇrasca raodāēšva [katarasci]*  
*yavata hšayōiṭ hvəpṇwō*  
*yimō vīvavuhātō puṇrō.*

In the reign of princely Yima  
 There was neither cold, nor heat  
 Old age was not, death there was not,  
 Nor disease, the work of Demons,  
 But the son walked with the father  
 Fifteen years old each in figure,  
 Long as Vivanghvat's son, Yima  
 The good shepherd, ruled as sovereign



# TRANSCRIPTION OF AVESTAN ALPHABET.

(Compared with Justi, *Handbuch der Zendsprache*).<sup>1</sup>

## A. Vowels.

Short .	𐬀 <i>a</i>	𐬁 <i>i</i>	𐬂 <i>u</i>	𐬃 <i>e</i>	𐬄 <i>ē</i>	𐬅 <i>o</i>
	<i>a</i>	<i>i</i>	<i>u</i>	<i>(e)</i>	<i>(ē)</i>	<i>o</i>
Long	𐬆 <i>ā</i>	𐬇 <i>ī</i>	𐬈 <i>ū</i>	𐬉 <i>ē</i>	𐬊 <i>ē̄</i>	𐬋 <i>ō</i>
	<i>ā</i>	<i>ī</i>	<i>ū</i>	<i>(é)</i>	<i>ē̄</i>	<i>ō̄</i>

## B. Consonants.

Guttural	𐬌 <i>k</i>	𐬍 <i>kh</i>	𐬎 <i>g</i>	𐬏 <i>gh</i>
	<i>k</i>	<i>(kh)</i>	<i>g</i>	<i>(gh)</i>
Palatal . .	𐬐 <i>c</i>	—	𐬑 <i>j</i>	—
	<i>c</i>		<i>j</i>	
Dental . . .	𐬒 <i>t</i>	𐬓 <i>th</i>	𐬔 <i>d</i>	𐬕 <i>dh</i>
	<i>t</i>	<i>(th)</i>	<i>d</i>	<i>(dh)</i>
Labial . . .	𐬖 <i>p</i>	𐬗 <i>f</i>	𐬘 <i>b</i>	𐬙 <i>w</i>
	<i>p</i>	<i>f</i>	<i>b</i>	<i>w</i>
Nasal .	𐬚 <i>n</i>	𐬛 <i>ñ</i>	𐬜 <i>n</i>	𐬝 <i>m</i>
	<i>(n)</i>	<i>(ñ)</i>	<i>n</i>	<i>m</i>
Semivowel and				
Liquid . . .	𐬞 <i>y</i>	𐬟 <i>z</i>	𐬠 <i>z̄</i> <sup>2</sup>	𐬡 <i>r</i>
	<i>y</i>	<i>z</i>	<i>(z̄)</i> <sup>2</sup>	<i>r</i>
Sibilant . . .	𐬢 <i>s</i>	𐬣 <i>ś</i>	𐬤 <i>ś̄</i> <sup>3</sup>	𐬥 <i>ś̄</i> <sup>3</sup>
	<i>(s)</i>	<i>(ś)</i>	<i>(ś̄)</i> <sup>3</sup>	<i>(ś̄)</i> <sup>3</sup>
Aspiration . .	𐬦 <i>h</i>	𐬧 <i>h̄</i>		
	<i>h</i>	<i>(h̄)</i>		
Ligature . . .	𐬨 <i>hw</i>			
	<i>(q)</i>			

<sup>1</sup> Forms in parentheses ( ) show where Justi has been deviated from.

<sup>2</sup> The signs *z̄*, *z̄̄* need only be employed for purely scientific purposes, the letters *y*, *v* for both initial and internal 𐬞 *y*, 𐬡 *v*, answer fully for practical purposes

<sup>3</sup> The differentiation *ś*, *ś̄*, *ś̄̄* need only be made in scientific articles. The single sign *ś̄* is ordinarily quite sufficient for the three 𐬤 *ś̄*, 𐬥 *ś̄̄*, 𐬦 *ś̄̄̄*

## SUGGESTIONS.

The following hints may be helpful to the student in using the Grammar. The chief points on which stress should be laid, and which it will be sufficient for the beginner to acquire, are:

- 1 In the Preface, the remarks on Transcription, pp. vi—vii
  - 2 In the Introduction, the sketch of the language, of the Avesta, pp xxx—xxxiii
  - 3 Throughout the Grammar, the large print alone need be studied. Every thing marked 'GA<sup>v</sup>' (Gāthā Avesta), and all that is in small type, may be practically disregarded
  - 4 Under Phonology, only the sections (§§) referred to in the Résumé pp 60—61.
  5. Under the Declension of Nouns and Adjectives, the following sections should suffice §§ 236, 243, 251, 262, 279, 291, 300, 322, 339, 362, 363
  - 6 Under Numerals, note merely the Cardinals § 366.
  - 7 Under Pronouns, compare the Av. and Skt forms in the case of §§ 386, 390, 399, 409, 417, 422, 432. No attempt need be made to commit the paradigms to memory.
  - 8 Under Verbs, the following sections relating to the Present-System are important §§ 448, 466, 469, 470, 478—481, 483—488. The remaining conjugations, and the Perfect, Aorist, Future, etc., may be learned as needed.
  9. The rest of the book may be overlooked by the beginner
  10. In consulting the Grammar, the Index will be found of service for reference.
-

## A FEW OF THE BOOKS MOST NECESSARY FOR THE BEGINNER.

The following list contains a few books that the beginner will find most useful. The list is very brief; the student as he advances will see how rapidly it may be enlarged.

### a. Texts.

GELDNER — *Avesta, or the Sacred Books of the Parsis* —  
Stuttgart 1885 seq.

The new standard edition

WESTERGAARD — *Zendavesta, or the Religious Books of the Zoroastrians*. — Copenhagen

Hard to procure, but useful until Geldner's edition is complete

W. GEIGER — *Aogemadaēca, ein Pärsetract in Pāzend, Altbaktrisch und Sanskrit*. — Erlangen 1878.

Useful for the brief Av. fragment it contains

SPIEGEL — *Die altpersischen Keilinschriften*, im Grundtexte mit Übersetzung, Grammatik und Glossar. 2 Aufl. — Leipzig 1881.

Good for comparative purposes.

### b. Dictionary.

JUSTI — *Handbuch der Zendsprache*, Altbaktrisches Wörterbuch. — Leipzig 1864.

The only dictionary at present, and indispensable for reference  
Possible to obtain second-hand.

### c. Translation.

DARMESTER AND MILLS — *The Zend-Avesta* translated, in the *Sacred Books of the East*, ed. by F. Max Muller, vols iv, xxiii, xxxi. — Oxford 1883-7.

This translation is complete. Translations of separate portions are to be found in the works mentioned under (d) and (e)

d Grammar and Exegesis,  
including also Translations of selected portions

(Books specially mentioned above in Preface, are not repeated here)

BARTHOLOMAE—*Arische Forschungen* 1-iii.—Halle 1882-7.

Grammatical and metrical investigations, with translations of selected Passages

GELDNFR — *Ueber die Metrik des jungeren Avesta.*—  
Tubingen 1877.

A useful treatise on Metre Also contains translations

— *Studien zum Avesta.*—Strassburg 1882.

Grammatical contributions, and numerous translations.

— *Drei Yasht aus dem Zendavesta* übersetzt und er-  
klärt —Stuttgart 1884.

Translation of Yt. 14, 17, 19, with Commentary

SPIEGEL — *Commentar uber das Avesta* Bd. i-ii —Wien  
1864-8.

Useful for occasional reference

e. Literature, Religion, Antiquities.

DARAB PESHOTAN SANJANA—*Civilization of the Eastern Ira-  
nians.* Vols. i-ii; being a translation from the Ger-  
man of W. Geiger's *Ostiranische Kultur im Alter-  
thum* —London 1885-6.

Useful for reference.

GELDNER—*Zend-Avesta, Zoroaster*, articles in the *Encyclo-  
paedia Britannica.* Ninth edition.—1888.

By all means to be consulted.

HAUG AND WEST—*Essays on the Sacred Language, Writ-  
ings, and Religion of the Parsis.* 3 ed.—London 1884.

Contains much useful information

FIROZ JAMASPJI—Casartelli's *Mazdayasnian Religion under  
the Sassanids* —Bombay 1889.

Treats fully of the later development of Zoroastrianism.

RAGOZIN—*Media, Babylon and Persia*. (Story of Nations' Series.)—New York 1888.

A good and readable book

WINDISCHMANN—*Zoroastrische Studien*, herausgegeben von Fr. Spiegel.—Berlin 1863.

Contains much good material

Beside the above works the student will find abundant and valuable contributions on the Avesta and kindred Iranian subjects in the philological journals and periodicals of the last few years. Reference need only be made to the names Bartholomae, Bang, Bezzenberger, Caland, Casartelli, Darmesteter, de Harlez, Geiger, Geldner, Horn, Hübschmann, Fr Muller, Mills, Pischel, Spiegel, Wilhelm, and some others, in the following:

*Bezzenberger's Beiträge,*

*Kuhn's Zeitschrift,*

*Zeitschrift der deutschen morgenländischen Gesellschaft,*

*Brugmann und Streitberg's Indogermanische Forschungen;*

*Le Muséon,*

*American Oriental Society's Proceedings,*

*American Journal of Philology,*

*Babylonian and Oriental Record*



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## ABBREVIATIONS.

adj. = adjective  
 advl = adverbial  
 etc. = *et cetera*  
 et al = *et alia*  
 fr. = from  
 indecl. = indeclinable  
 infin = infinitive  
 nom. propr. = *nomen proprium*  
 num. = numeral  
 orig = original, originally  
 opp, opp. to = opposed to  
 pret = preterite  
 ptcpl. = participle  
 str. = strong  
 subst = substantive  
 v. l. = *varia lectio*  
 var. = variant  
 wk. = weak.

Afr = Afringan  
 Av<sup>1</sup> = Avesta  
 GAv.<sup>2</sup> = Gatha Avesta  
 Ind Iran = Indo-Iranian  
 Indg = Indogermanic  
 MS = manuscript  
 MSS. = manuscripts  
 Ny = Nyaish  
 Phl = Pahlavi  
 Sir. = Sirozah  
 Skt. = Sanskrit  
 Vd = Vendidad  
 Vsp = Vispered  
 Wg. = Westergaard  
 YAv.<sup>3</sup> = Younger Avesta  
 Ys. = Yasna  
 Yt. = Yasht  
 ZPhl. Gloss. = Zand-Pahlavi Glossary.

The other abbreviations require no remark

### Observe.

1. Av. (Avesta) prefixed to a word indicates that the word or form in question is either found in both GAv and YAv. or has nothing peculiar about it which would prevent its occurrence in both

2. GAv. (Gāthā Avesta) is prefixed (1) when the word, or form, or construction is peculiar to the Gāthā dialect and is not found in YAv.; (2) to contrast a Gāthā form with a younger form (YAv.) which may stand beside it, (3) to emphasize the fact that the form in question is found even in the Gāthās, e g *stavas* § 143.

Under GAv are comprised the usual 17 hymns and the sacred formulas (Intro. p. xxiii, § 25), the Yasna Haptanghaiti, and those por-

tions, such as Ys. 12, that are written in the Gāthā dialect even including some possible later imitations, e g Ys 58, 4 26

3 YAv (Younger Avesta) comprises everything that is not written in the dialect of the Gāthās. For its usage see preceding note.

4. The sign (°) is placed before a form to denote that the first part of the word is omitted.

5 In the paradigms under Inflection, the forms in parentheses ( ) do not actually occur, but are made up after the form in small print which stands beside them. See § 236 foot-note. Thus Loc. (*yasnaēšu*) *virazšu*.



# GRAMMAR.

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## PHONOLOGY.

### Alphabet.

§ 1. The Avesta is written in the following characters

#### A. Vowels.

Short .	ⱱ a	ⱱ i	ⱱ u	ⱱ e	ⱱ o
Long	ⱱ ā	ⱱ ī	ⱱ ū	ⱱ ē	ⱱ ō

#### B Consonants

Guttural	ⱱ k	ⱱ ɣ	ⱱ g	ⱱ ɟ
Palatal	ⱱ c	—	ⱱ j	—
Dental	ⱱ t	ⱱ ʈ	ⱱ d	ⱱ ɖ
Labial	ⱱ p	ⱱ f	ⱱ b	ⱱ w
Nasal . . .	ⱱ m	ⱱ n	ⱱ ɲ	ⱱ ŋ
Semivowels and				
Liquid .	ⱱ l	ⱱ r	ⱱ ɻ	ⱱ v
Sibilant	ⱱ s	ⱱ ʃ	ⱱ ʒ	ⱱ z
Aspiration	ⱱ h	ⱱ ɦ	—	—
Ligature . . .	ⱱ h			

§ 2 The writing runs from right to left. The vowels are fully expressed by individual letters as in Greek

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Note The epenthetic and anaptyctic vowels (§§ 70, 72) will be expressed in transcription, in the Grammar only, by a small vowel slightly raised e g Av *a<sup>h</sup>ruša-* 'white' = Skt. *aruśā-*, Av. *antarə* 'within' = Skt. *antár.*

etc ; there are no diacritical points; nor are any accents written in the Avesta texts.

§ 3 In the manuscripts numerous ligatures occur; these except *no št* are generally resolved in printing. Observe that *h* is different from *hv*. Many MSS. have a sign *h̄* *m̄* interchanging with *hm*.

§ 4. In Avesta, all words except some enclitics are written separately and each is followed by a point (.), the compounds even are mostly written separately in the MSS.; but in printed texts these are written together, a point (.) being used to divide the members.

§ 5. The punctuation in the MSS. is meagre, mostly arbitrary and quite irregular, the following symbols borrowed from the MSS. have been adopted to correspond to our signs, namely : for colon or semicolon; ∴ a full stop; ∞ a larger break, ∞ ∞ the end of a chapter, • symbol of abbreviation

### Pronunciation.

§ 6 **Vowels.** *a*, *ā*, *ɛ*, *ē*, and *u*, *ū* are pronounced as ordinarily in Sanskrit, but *a*, *ā* perhaps duller — *ɛ* is most probably obscure like the short indefinite vowel familiar in English, 'gardener', 'measuring', 'history', 'sachem'; it often corresponds to the vulgar 'chimney', 'rheumatism'. In the combination *h̄ ɛr̄*, cf. Skt. *r̄*, much like English 'pretty' (when pronounced 'p<sup>er</sup>etty'), e. g. *par̄saft̄* 'he asked', cf. Mod Persian *pursīdan* 'to ask', Av. *mar̄ja-* 'bird', Skt *mrga-*, Mod Pers *murj*. See above, Introduction, on Transcription — *ɛ* is the corresponding long vowel to *ɛ*. — *e* and *ē*, both narrow, about as English 'let, veil', French 'été'. — *o* and *ō* probably somewhat muffled. — *ā*, as English 'extraordinary, fault,

*fawing*', i. e. approaching 'aw' in 'saw'. —  $\alpha$  *a*, nasalized *a*, or *ā*, French 'sans', likely rather dull.

§ 7. **Diphthongs.**  $\alpha$  *āi* and  $\alpha$  *āu* are pronounced as in Sanskrit. —  $\alpha$  *ōi* as a Gk.  $\omega$ . —  $\alpha$  *aē*,  $\alpha$  *ao* and  $\alpha$  *āu* as a union of the two elements *a i* etc. —  $\alpha$  *ē* as forming two distinct sounds.

§ 8. **Tenues**  $\alpha$  *k*,  $\alpha$  *t*,  $\alpha$  *p*, and **Mediae**  $\alpha$  *g*,  $\alpha$  *d*,  $\alpha$  *b*, as ordinarily. —  $\alpha$  *c*,  $\alpha$  *j*, as in Sanskrit, English 'church, judge'.

§ 9. **Spirants.**  $\alpha$  *h*, as *ch* in Scotch 'loch', Mod. Gk.  $\chi$ . —  $\alpha$  *J*, a roughened *g*, guttural buzz, cf. (often) Germ. 'Tage', Mod. Gk.  $\gamma$ . —  $\alpha$  *þ*, as English 'thin', surd. —  $\alpha$  *d*, as English 'then', sonant. —  $\alpha$  *t*, apparently a spirant, § 81. —  $\alpha$  *f*, as in English. —  $\alpha$  *w*, corresponding sonant, Germ *w*, Mod Gk  $\beta$  (cf Eng. *v*). —  $\alpha$  *s*, sharp as in 'sister'. —  $\alpha$  *z*, corresponding sonant, English 'zeal'. —  $\alpha$  *š*, as English *sh* in 'dash'. —  $\alpha$  *ž*, corresponding sonant, English 'pleasure, azure'. —  $\alpha$  *ś*, a more palatal *sh*, generally before *y*. —  $\alpha$  *š*, apparently a variety *sh*, differing little from  $\alpha$  *š*; etymologically it most often equals original *rt*.

§ 10. **Nasals.**  $\alpha$  *v*, guttural = Skt *v* —  $\alpha$  *ŋ*, a modification of the preceding, -mouillé, the two ( $\alpha$  *v* and  $\alpha$  *ŋ*) respectively perhaps as in Eng. 'longing'. —  $\alpha$  *n*, as Eng. 'nun' —  $\alpha$  *ɲ* (modified from *an*), a variety of *n*. —  $\alpha$  *m*, as ordinarily.

§ 11. **Semivowels and Liquid.**  $\alpha$  *y* (initial), probably spirant as Eng. 'youth'; —  $\alpha$  *y* (internal), probably semivowel, *ɨ*, English 'many a man'. —  $\alpha$  *v* (initial), probably spirant as Eng. 'vanish'; —  $\alpha$  *v* (internal), probably semivowel, *u*, cf. Eng. 'lower, flour'. —  $\alpha$  *r* is a liquid vigorously pronounced. Observe *l* is wanting.

Note. On  $\alpha$  in *uvabha*, see Vocabulary after  $\alpha$ .



§ 12. **Aspiration.** *h*, as ordinarily. — *ḥ*, a modification of *h* before *y*, possibly stronger.

§ 13. **Ligature.** *hw*, perhaps more vigorous than *hv*, and possibly already shading towards the later Pers. *hʷ*.

## Sounds.

### SYSTEM OF VOWELS.

§ 14. **General Remark.** The Avesta presents a greater variety than the Sanskrit in its vowel-system, especially through the frequent presence of *e*- and *o*-sounds instead of *a*.

### Simple Vowels.

#### A. Agreement in Quality between Avesta and Sanskrit Vowels.

Av. *a, i, u*, — *ā, ī, ū*  
*a, i, u*, — *ā, ī, ū*.

##### 1. Agreement in both Quality and Quantity.

§ 15 The Av vowels *a, ā, i, ī, u, ū*, agree in general with the corresponding vowels in Sanskrit.

(1) Av. *a* = Skt *a*, — Av. *ā* = Skt. *ā*.

Av. *asti* 'is' = Skt. *ásti*; Av. *mātarō* 'mothers' = Skt. *mātāras*, Av. *vātāiš* 'with winds' = Skt. *vātāis*.

(2) Av. *i* = Skt *i*; — Av. *ī* = Skt. *ī*.

Av *cistiš* 'wisdom' = Skt. *cittis*, Av. *hincati* 'he sprinkles' = Skt. *sincāti*, Av. *jīvyam* 'living, fresh' (acc. f.) = Skt. *jīvyām*.

(3) Av. *u* = Skt. *u*; — Av. *ū* = Skt. *ū*.

Av. *uta* 'also' = Skt. *utā*, Av. *dāuru* 'wood' = Skt *dāru*, — Av. *būrōiš* 'of richness' = Skt *bhūrēs*; Av *būmim* 'earth' = Skt *bhūmim*.

## 11 Agreement in quality, difference in quantity.

§ 16 As to the relation between long and short quantity, the Avesta and the Sanskrit do not always coincide with each other. This is probably due in part to shifting of accent, partly to deficiencies or inaccuracy in Avesta writing, partly to dialectic peculiarities.

§ 17. (1) Av. *a* = Skt. *ā*.

GAv. *nanā* 'differently' = Skt. *nānā*; GAv. *mavaṭtē* 'to one like me' = Skt. *māvatē*, YAv. *\*kasaṭ* 'looked' = Skt. *kāsat*, YAv. *baḥina* 'dishes' = Skt. *bhājana-*, YAv. *dvarəm* 'door' = Skt. *dvāram*, YAv. *urvaranəm* 'of trees' = Skt. *urvárāṇām*.

§ 18. (2) Av. *ā* = Skt. *a*.

Av. *varʷzānāi* 'for the community' = Skt. *vrjānāya*, Av. *yatārō* 'which of two' = Skt. *yatarāś*, Av. *āḥrava* (nom sg) 'priest' = Skt. *ātharvā*.

Note 1 The manner of writing the same word or form in the Av. itself, sometimes, varies between *a* and *ā* — Av. *hāmō* beside *hamō* 'same' = Skt. *samās*, Av. *ayu-* beside *āyu* 'age' = Skt. *āyu-*, Av. *hutāštəm*, *hutaštəm* 'well-formed' = Skt. *sūtaṣṭam*, Av. *yazamaide* 'we worship' beside (rarer) *barāmaide* 'we carry' (Yt 11 7) = Skt. *yājñmahē*, *bhārāmahē*, Av. *uštānəm* beside *uštānami* 'vital power', YAv. *adwānəm* (but GAv. *advānami*) 'way' = Skt. *ādāvānami*, GAv. *ayārō* beside YAv. *ayarō* 'days' — Especially does the preposition *ā*, Av. *ā* (*a*), vary Av. *avazaṭti* 'he rides to' = Skt. *āvahati*, GAv. *akā-* beside *ākā-* 'judgment'.

Note 2 A part of the differences between *a* and *ā* in Av. and Skt., as well as the variation in the Av. itself, may be explained, as said (§ 16), by vowel-gradation e.g. Av. *-mna-*, *-mana-*, ptcpl pres mid. = Skt. *-māna-*. The treatment of the old vowel-gradation must be sought in the comparative grammar, cf. Brugmann, *Grundriss der vergl. Gram* § 307 Examples in Avesta are

Lower-grade	Higher-grade
<i>apqm</i> 'of waters'	<i>āpō</i> 'waters'
(1) <i>da-d-maide</i> 'we give', (2) <i>daḥra-</i> 'gift'	<i>dātār-</i> 'giver'
<i>haṛva-fj-u-</i> 'with full flocks'	<i>pasu</i> 'flock, sheep'
(1) <i>fra-bā-a-</i> 'fore-foot', (2) <i>padō</i> (acc pl)	<i>pōda</i> (acc. du.)
<i>capru-gaoḡa-</i> 'four-eared'	<i>caḥwar-aspa-</i> , <i>caḥwāro</i> .

See also under *guna* and *vrddhi* § 60

Note 3 On the relation, Av. *hātqm* 'of beings' = Skt. *satām*, or GAv. *dragvātē* 'for the wicked', cf. YAv *drvataš*, see Bartholomae, in *B.B.* x 278 seq., *KZ* xxix p 543 = *Flexionslehre* p. 124.

§ 19. Similarly (§ 18 Note 1) in Av. itself, internal *a* often takes the place of *ā*, when *ca* etc. is suffixed or the word otherwise grows by increment

(a) Av *katārō* 'which' but *katarasciš*, Av. *dahāka* 'dragon' but *dahākāca*, Av *ābyō* 'with these' but *a'wyasca* (initial *ā*), GAv. *dāmānam* 'house' (acc) but (gen) *dāmānahyā*, Av *bīpa'tišlānām* 'biped' (acc) but *bīpa'tišlānayō* Yt 13 41 — (b) Likewise a lightening of *ā* to *a* in ablative *-āš* occurs before enclitic *haca* Av *yimaš haca* 'from Yima', *apahtaraš haca naēmāš* 'from northern region', *huš-hqm bārdāš haca hšāētāš* 'from well-collected possessions'.

§ 20. (3) Av *ī*, *ū* = Skt *ī*, *u*.

Very often, Av. *ī* and *ū* are found where the Skt. has *ī*, *u*. The long vowel *ī*, occurs most frequently in the vicinity of *v*; the long vowel *ū*, chiefly when followed by epenthetic *i* § 30.

Av. *sīšōiš* 'might direct, teach', cf Skt *sīṣyāt* (*√sās-*, *sīṣ-*), Av. *vīspām* 'all' = Skt. *visvam*, Av *vīstāsim* 'a span length' = Skt *vīstasim*. — Av *sūnō* 'of a dog' = Skt *sūnas*, Av. *yūšmaš*, *yūšmākəm* 'from, of you' = Skt *yusmāt*, *yusmākam*, Av *srūtō* 'heard' = Skt *srutās*, Av *drūtā-* 'run' = Skt. *drutā-*, Av. *stūtō* 'of praise' = Skt. *stutās* — Av. *āhūrīš* (but gen *āhurōiš*) 'Ahuran' = Skt. *āsuris*, Av. *āzūtīš* (but gen *āzutōiš*) 'oblation' = Skt *āhutiḥ*, Av *stūtīš* 'praise' = Skt *stutis*, Av *stūtē* 'praise thou' = Skt *stuhī*, Av *yūdyēti* 'he fights' = Skt. *yūdhyati*.

§ 21 (4) Av *ī*, *u* = Skt *ī*, *ū*

Sometimes Av. *ī* and *u* are found where the Skt. shows *ī*, *ū*.

Av. *īzyēti* 'he seeks', cf Skt *īhatṣ*, Av *a'nikəm* 'face' = Skt. *ānikam*, Av. *īśānəm* 'having power' = Skt *īśānam*, Av. *hunavō* 'sons' = Skt *sūnāvas*, Av *tanunqm* 'of bodies' = Skt. *tanūnām*.

Note 1. In general as to *ī*, *ī* and *u*, *ū*, the MSS. themselves often vacillate between the long and the short in the same passage, or in the same word at different places — e g. at times Av *srīra-* written instead of *srīra-* 'fair', Av *nušti* and *mīšti* 'with moisture', Av *vispām* for *vīspām*

'all', Av *nuždəm* and *mīždəm* 'reward' — Av *dura-* written for *dūra-* 'far', Av *drūjō* and *drujō* 'of the Druj', Av. *yūhta-* and *yuh̥ta-* 'yoked'.

§ 22. GAv shows everywhere an overwhelming preference for long vowels, especially for *ī* *ē*.

GAv *azəm* 'I', YAv. *azəm* = Skt. *ahām*, GAv *apəma-* 'last', YAv. *apəma-* = Skt. *apamā-*, GAv. *jəmyāf* 'might come', YAv. *jam-yāf* = Skt. *gamyāf*, — GAv. *-aiḥ*, *iḥ*, particles, YAv. *-aiḥ*, *iḥ* = Skt. *cid*, *-id*, GAv. *dəjūt-* 'victorious', YAv. *juḥ-*, GAv. *ratūš* 'chief, Ratu' (nom sg) beside *ratuš*.

Note Similarly, GAv. *-biš* (pada-ending) compared with YAv. *-biš* or *-biš*, Skt. *-bhis*, but GAv. *ciš* etc. No rule for lengthening is laid down.

### Principal Rules for Quantity of Vowels.

§ 23. (1) In Avesta, original *i* and *u* are regularly lengthened before final *m*

Av. *patīm* 'lord' (acc.) = Skt. *pátim*, Av. *dāhīm* 'creation' = Skt. *dhāsim*, — Av. *tāyūm* 'thief' = Skt. *tāyūm*; Av. *pitūm* 'food' = Skt. *pítum*.

Note. Likewise *i* arising from reduction of *ya*, § 63 is lengthened, but the *u*, arising from reduction of *va*, appears mostly short before *m* — Av. *ma'dīm* 'middle' (acc.) = Skt. *mādhyam*, but often Av. *prišum* beside *prišām* (from \**priš-va-m*) 'third'.

§ 24. (2) Monosyllables ending in a vowel show regularly the long vowel.

Av. *zī* 'for' = Skt. *hí*, Av. *nī* 'down' = Skt. *ní*, Av. *nū* 'now' = Skt. *nú*, (*nū*), Av. *frā* 'forth' = Skt. *prá*.

Note. The enclitic *-ca*, as united with the preceding word, does not regularly fall under this law.

§ 25. (3) Polysyllables in YAv. shorten as a rule all final vowels except *ō*.

YAv. *haēna* 'army' (nom sg fem) = Skt. *sēnā*; YAv. *pita* 'father' = Skt. *pítā*, YAv. *para* 'before' = Skt. *pārā*. — YAv. *āfriti* 'blessing' (instr f), cf. Skt. *dhūtī* 'with devotion'; YAv. *nā'ri* 'woman' = Skt. *nārī*. — YAv. *sūre* 'O mighty one' (fem.) = Skt. *sūrē*; YAv.

*barate* 'he carries' = Skt. *bhāratē*.—YAv. *dahyu* 'two nations', cf. Skt. *dāsyū*, YAv. *dva ərəzu* 'two fingers' = Skt. *dvā rjū*.

Note Exceptions occur YAv. *pāyū* 'two protectors' = Skt. *pāyū*; YAv. *ma'nyū* beside *ma'nyu* 'two spirits', cf. Skt. *manyū*, YAv. *asrū* 'tears', etc.

§ 26. (4) In GAv. all final vowels are long without exception.

(a) GAv. *ahurā* 'O Ahura, Lord' = YAv. *ahura*, Skt. *āsura*; GAv. *utā* 'also' = YAv. *uta*, Skt. *utā*; GAv. *kuṣrā* 'whither' = YAv. *kuṣra*, Skt. *kūtra*.—GAv. *ahī* 'thou art' = YAv. *ahi*, Skt. *āsi*.—GAv. *yaēšū* 'among whom' = Skt. *yēṣu*.—(b) Even the anaptyctic vowel (§ 72), with trifling exceptions, is lengthened: GAv. *əvhar̥* 'they have been' = YAv. *əvhar̥*, cf. Skt. *āsūr*; GAv. *vadar̥* 'weapon' = YAv. *vadar̥*, Skt. *vādhar*; GAv. *aṇtar̥* (but also *aṇtar̥*) 'within' = YAv. *aṇtar̥*, Skt. *antār*.

Note. Before *-cā* 'que' in GAv. a vowel is sometimes found lengthened, sometimes again shortened — e g GAv. *yehyācā* 'and of which', *vacahicā* 'and in word',—*aṣicā* 'and Ashi' (fem. ī), *vohucā mananhā* beside *vohū mananhā* 'with the Good Mind'—Similar fluctuations are to be observed in YAv. also

## B. Differences in Quality between Avesta and Sanskrit Vowels.

Av. *ɛ*, *ɜ*, *u*, *ʊ*, *ɔ̄*, *ɔ̄*,—*ɛ̄*, *ɛ̄*.  
*ə*, *ə̄*, *e*, *ē*, *o*, *ō*,—*ə̄*, *ə̄*.

§ 27. The above vowels are found under special conditions as representatives of Skt. *a* and *ā*

§ 28. Summary. The Av *ɛ* answers oftenest to Skt. *a* before *n* or *m*, also occasionally before *v*. It is commonly the anaptyctic vowel.—The corresponding long is *ɛ̄* very frequent in GAv, more rare in YAv.—The

letter  $\epsilon$  is commonly a shading from  $a$  after  $y$ .—The corresponding long is  $\epsilon$ —Avesta  $\epsilon$  and  $\epsilon$  stand sometimes for  $a$  under influence of a labial,  $u$ ,  $v$ .—Av.  $\epsilon$   $\bar{a}$  is either Skt.  $\bar{a}$ s, or it answers to Skt.  $\bar{a}$  before  $n$  plus stop-sound.—Av.  $\epsilon$   $\bar{a}$  is nasalization of  $a$ ,  $\bar{a}$  before  $m$ ,  $n$ ; it often answers to Skt.  $a$  with anusvāra.

#### Av. $\epsilon$ $\bar{a}$ .

§ 29. Av.  $\epsilon$  often corresponds to Skt.  $a$  before  $n$  or  $m$ —regularly so before the latter when final, occasionally also before  $v$ .

Av. *vinḍən* 'they found' = Skt. *āvindan*; Av. *həntəm* 'being' = Skt. *sántam*; Av. *upəməm* (beside *upaməm*) 'highest' = Skt. *upamám*;—GAv. *evistī* 'by ignorance', cf. Skt. *āvittī*, Av. *maṇyāvīm* 'spiritual' beside Av. *maṇyavō*, Av. *səvišta-* 'most mighty, beneficent' (beside *savō*) = Skt. *sáviṣṭha-*; Av. *hvanhəvīm* 'blessed life' Ys 53.1 (acc from *hvanhavya-*)

Note. The MSS. sometimes vary between  $\epsilon$  and  $a$  e g. Av. *barəntō* beside *barəntō* 'carrying', *jasəntu* beside *jasəntu* 'let them come', *vazənti* beside *vazənti* 'they drive', etc

§ 30. The  $\epsilon$  (§ 29) arising from  $a$  before  $m$  or  $n$ , is often palatalized to  $i$  when either  $y$ ,  $c$ ,  $j$  or  $\check{z}$ , immediately precedes

Av. *yim* 'whom' = Skt. *yám*, Av. *vācim* 'voice' beside *vācam* = Skt. *vācam*; Av. *drujim* beside *drujəm* 'Deceit, Friend' = Skt. *drúham*, Av. *būjim* beside *būjəm* 'absolution'; Av. *bajina* 'dishes' = Skt. *bhājana-*, Av. *dražimnō* 'holding' beside Av. *dražəmno*

§ 31. In GAv,  $\epsilon$  appears sometimes to be written (as a kind of dissimilation) for  $u$  or  $i$ , when in the following syllable an  $u$  ( $v$ ) or  $i$  stands. The epenthetic vowel is written beside it, according to rule § 70. Thus is to

be explained GAv *dragvañt-* 'wicked' (= \**drugvañt-* to Av. *druj-*); GAv. *bəzvañt-* 'advantageous' (= \**buzvañt-* to Skt. *√bhuj-*), GAv. *ušəurn-* 'zeal' (?) see Ys. 34.7, cf. *ušuruyē* Ys. 32.16; GAv. *hušəiti-* 'well-being'; GAv. *ənəiti-* Ys. 30.11; GAv. *āskəiti-* Ys. 44.17.

Note. This interchange of *ə* with *u* and *i* may be added as a further suggestion in regard to the intermediate character of Av. *i ə*, before suggested

Av { *ə*.

§ 32 Av. *ə* is the corresponding long vowel to *ə*, it is especially common in GAv.—answering to YAv. *ə*, *a* and sometimes to YAv *ō*, *q*.

GAv. *azəm* 'I' = YAv. *azəm*, Skt. *ahám*; GAv. *yəm* 'whom' (beside GAv *yim*) = YAv. *yim*, Skt. *yám*; GAv. *əmavañtəm* 'strong' = YAv *amavañtəm*, Skt. *ámavantam*; GAv. *əhmā* 'of us' Ys. 43.10 beside YAv. *ahmā*, cf. Skt. *asmākam*,—GAv *yə* 'who' = YAv *yō*, Skt *yás*, GAv. *nə* 'us' = YAv. *nō*, Skt *nas*.—Sometimes, GAv. *starəm* 'of stars' = YAv *strəm*; GAv. *həm* 'with, together' = YAv. *həm*, Skt. *sám*—Also GAv. *hvarə* 'sun' = YAv. *hvarə*, Skt. *svàr*, GAv. *vadarə* 'weapon' = YAv. *vadarə*, Skt *vádhar*

Note On GYAv *ə* in *aməšə spəntə*, and GAv *əng* (final), *əngə* (internal) from original *ans*, see §§ 128, 129.

§ 33. In YAv., *ə* (not common) is used apparently often without fixed rule, perhaps being borrowed from GAv., it occurs most often for *an*, *ah* before *b*, also for *ā*.

YGAv. *spəništa-* 'holiest', YGAv. *aməšə spəntə* 'Immortal Holy Ones'; YAv. *yazatə* beside *yazata* 'divinities', YAv *draoməbyō* 'from assaults'; YAv. *avəbziš* 'with helps', YAv. *raocəbyō* 'to light', YAv *haēnəbyō* (l) abl 'from enemies' Yt 10.93;—as contraction YAv. *frəərənaot* (1 e *fra-ərənaot*) 'he offered'.

Av. *u e*

§ 34 Av. *e* generally answers to Skt *a*, *ā*, after *y*, if *i*, *ī*, *e*, *ē* or *y* follows in the next syllable.

YAv. *raocayeti* 'lights up' = Skt. *rōcāyati*, GAv. *ḥṣayehī* 'thou rulest' = Skt. *ksāyasī*,—YAv. *ayeni*, GAv. *ayenī* 'I shall go' = Skt. *āyāmi*,—YAv. *yesne*, GAv. *yesnē* 'in worship' = Skt. *yajñé*,—YAv. *yephō* 'of whom' (f.) = Skt. *yāsyās*, GAv. *yehyā* 'of whom' (m.) = Skt. *yāsya*.

Note Observe, however, that *y* does not always thus change *a* to *e* e.g. *māzdayasniš* 'Mazdayasnian', *yave* 'for ever', *yahmi*, *yahmī*, *yahmya* 'in which' Sometimes the MSS. vary

§ 35. YAv. *e* answers to Skt. *ē* only when final. See §§ 54 α, 25.

YAv. *avanhe* 'for help' = Skt. *avasē*, YAv. *yazarte* 'he worships' = Skt. *yājatē*.

Note 1 On Av. *e* for *ya* in reductions, see § 67.

Note 2 In the MSS. final *e* often interchanges with *i*.

Av. *u ē*.

§ 36. Av. *ē*, the corresponding long to *e*, stands.—(1) in the combination Av. *aē* = Skt. *ē*; (2) at the end of monosyllables § 24, (3) everywhere when final in GAv. § 26.

(1) GYAv. *daēva*- 'demon'.—(2) GYAv. *mē* 'me', *hē* 'him'—(3) GAv. *yazartē* 'he worships' (opp. to YAv. *yazarte*), GAv. *ārmartē* 'O Armartī' (opp. to YAv. *sūre* 'O mighty one' fem.).

Note See Geldner, in *K.Z.* xxvii p. 259

Av. *o*.

§ 37 Av. *o* occurs chiefly in the combination Av. *ao* = Skt. *ō*, see § 57.

§ 38. Av. *o* rarely corresponds to Skt *a* when followed by *u*. Labialization,



Av. *vohu* 'good' = Skt *vásu*, Av. *mošu* 'quickly' = Skt. *makṣú*; Av. *vohunəm* 'of good things' = Skt. *vásūnām*.

Av.  $\bar{o}$ .

§ 39. Av.  $\bar{o}$  often corresponds to Skt. *a*,  $\bar{a}$  when followed by a labial vowel *u*,  $\bar{u}$ ,  $\bar{o}$ ; rarely before *r* plus consonant.

Av. *dāmōhu* (beside *dāmahva*) 'among creatures' = Skt *dhāmasu*; GAv *gūšōdūm* 'may ye hear', beside GAv *gūšahvā* 'hear thou', GAv. *vər<sup>2</sup>zyōtū* 'let him do', beside Av. *vər<sup>2</sup>zyantō*.—Av. *astō.vīdōtuš* 'Bone-divider', beside *vīdātaoṣ* = Skt. *-dhātus*.—GAv *baḥšōhvā* 'share thou' = Skt. *bhākṣasva*, Av. *aojōvḥvantəm*, beside *aojanvḥantəm* 'mighty' = Skt. *ōjasvantam*; Av. *ḥšapōhva* 'in nights, at night' = Skt. *\*kṣāpasu*; so locatives Av. *yavōhva* 'in granaries' variant *yavahva*; *gar<sup>2</sup>mōhva* 'jaws', *kar<sup>2</sup>švōhu* 'regions', *ravōhu* 'freedom' (*an*-stems)—GAv. *uz<sup>2</sup>mōhī* 'we may respect', influence of labial *m*.—YAv. *p̌wōr<sup>2</sup>štāra* (dual) 'deciders', beside YAv. *p̌warštahe*, GAv *cōr<sup>2</sup>t* 'he made' = Skt. *ākar* (for *ākart*), GAv. *frōr<sup>2</sup>ti*-, beside YAv. *frōr<sup>2</sup>ti* 'forth-coming'.

Note. Observe GAv *vātōyōtū* 'let him make known' = Skt *vātáyatu*; GAv. *aḥtōyōt* 'for sickness' (for *-ayōt*),—the first  $\bar{o}$  being due to the influence of the following  $\bar{o}$ .

§ 40. On Av.  $\bar{o}$  = Skt. *as*, see § 120.

§ 41. On Av.  $\bar{o}$  in compounds, see under Composition

§ 42. Av  $\bar{o}$  (final) sometimes answers to Skt  $\bar{au}$

Av. *garō* 'on a mountain' = Skt *girāú*, Av *dva yaska aciṣto* 'the two worst sicknesses'

Av.  $\bar{au}$ .

Av  $\bar{au}$  = Skt.  $\bar{ās}$ .

§ 43. (1) On Av.  $\bar{au}$  answering to Skt.  $\bar{ās}$ , see § 121 seq.

Av. *ā* = Skt. *ā*.

§ 44. (2) Av. *ā* also corresponds to Skt. *ā* before *nt*.

Av. *mazāñtəm* 'great' = Skt. *mahāntam*, Av. *pāñtō* 'guarding', pres. ptcpl nom. pl. = Skt. *pāntas*.

Note. Similarly, Av. *vīrō.nyāñcim* 'striking men down' = Skt. *nyāñcani*.

Av. *æ* *q*.

§ 45 (1) Av. *q* presents a nasalization of *a*, *ā* before Av. *m* or *n*.

Av. *hqm* 'with, together' = Skt. *sām*, Av. *mqm* 'me' = Skt. *mām*,—Av. *ayqn* 'they may go' = Skt. *āyan*, Av. *daēvqn* 'demons' = Skt. *dēvān*, Av. *urvañō* 'souls' beside Av. *urvāñəm* (acc. sg.).

Note 1 In the MSS., *ā* often stands as variant beside *q* e g Av. *dqm*, *dāmi* 'creature', et al.

Note 2 Defective writing — instances often occur in endings where the final nasal after *q* is omitted — e. g. *ima haoma* 'these haoma-offerings' = Skt. *imān sōmān*, Av. *yq* 'quos' = Skt. *yān*

Note 3 Pleonastic writing — a pleonastic *n* is sometimes introduced after *q* before *m* e g *dqnmah* 'we shall give' Ys. 68.1 (variant) cf. Skt. *dāma*, Av. *hvañmah* variant *hvañmah* 'we put forward', Av. *fryqñmah* variant *fryqñmah* 'we bless'

§ 46. (2) Av. *q* is often a union of *a* (*ā*) with nasal before Av. sibilants (cf. Skt. *anusvāra*); also before Av. spirants.

Av. *apqš* 'backward' = Skt. *āpāṣ*; Av. *hqs* 'being' (*hant-*) = Skt. *sān*, GAv. *mqstā* 'he thought' = Skt. *āmqsta*, Av. *qsayā* 'of two parties' = Skt. *qsayōs*; Av. *qzō* 'distress' = Skt. *qhas*; Av. *bqzati* 'he supports' = Skt. *bahatē* — Av. *maqprəm* 'word, spell' = Skt. *māntram*; Av. *dāqprəm* 'tooth'; Av. *qhñā* 'reins'

### Original *r* (*r*-sonant).

Av. *ar*, (*ar*) = Skt. *r*

§ 47. The Skt *r* is represented in Av. by *ar* or often *ar*.

Av. *ker<sup>2</sup>nao<sup>ti</sup>* 'he makes' = Skt. *kṛṇōti*, Av. *mər<sup>2</sup>-hyuš* 'death' = Skt. *mṛtyūs*, Av. *hakər<sup>2</sup>t* 'at once' = Skt. *sakṛt*.—Av. *anar<sup>2</sup>tāiš* 'with the untrue' = Skt. *ānrtāis*; Av. *var<sup>2</sup>šəm* 'wood' = Skt. *vrkṣām*; Av. *ar<sup>2</sup>tiš* 'spear' = Skt. *rṣṭis*.

Note The MSS vary, often writing *ar<sup>2</sup>* for *ər<sup>2</sup>*. The new edition of the Avesta has restored many instances of *ər<sup>2</sup>* e g *frastər<sup>2</sup>ta-* (where Westergaard *frastar<sup>2</sup>ta-*)

§ 48. Av. *ar*, *ər* (also *ar<sup>2</sup>*, *ər<sup>2</sup>*, *q<sup>1</sup>r*, *a<sup>u</sup>r*) often = (orig *r*) Skt. *ir*, *ur*,—sometimes = (orig. *ṛ*) Skt. *īr*, *ūr*. See Brugmann, *Grundriss der vergl. Gram.* 1. § 288 seq., 306 seq

Av. *zaranyehe* 'of golden' = Skt. *hīranyasya*; Av. *gairiš* 'mountain' = Skt. *giris*, Av. *əvhar<sup>2</sup>*, (GAv. *əvhar<sup>2</sup>*) 'they have been' = Skt. *āsūr*, Av. *taurva-yeti* 'he overcomes' = Skt. *√turv-*, *tūrv-*, Av. *dar<sup>2</sup>-jəm* 'long' = Skt. *dīrghām*.—So sometimes Av. *ər<sup>2</sup>*, *ra* = Skt. *ra*, *ṛ*.—Av. *ər<sup>2</sup>zatəm* 'silver' = Skt. *rajatām*, Av. *ratu-* 'chief, point of time', cf. Skt. *ṛtū-*.

§ 49 Av. *ərq* may represent original *r + n*.

GAv. *nərqš* (acc pl.) 'men', cf. *nṛś cyāutnó* RīgVeda 10.50.4, GAv. *mātarqšcā* (acc pl.) 'mothers', cf. Skt. *mātṛn* RV 10.35.2.

## Concurrence of vowels.

### Contraction and Resolution.

§ 50. **General Remark.** In Avesta, the rule for the union of two vowels within a word or in composition, corresponds in general to the Sanskrit. (1) Two similar vowels coalesce into their corresponding long (sometimes short). (2) Two dissimilar vowels, when the first is *a* unite in giving *guṇa* § 60. (3) Before dissimilar vowels, the *i-* or *u-*vowel (simple or in diphthongs), passes over into the corresponding semi-vowel. (4) In Avesta compounds, however, hiatus is often allowed to remain

§ 51. The following are instances of contraction of similar vowels.

Av *a, ā + a, ā = ā* Av *parāzənti* 'they drive away' = *para + azo*;  
*i, ī + i, ī = ī* Av. *nire* 'I let go down' = *ni + ire*,  
*u, ū + u, ū = ū* Av. *hūhlāiŋ* 'by good words' (*hu + uo*) = Skt. *sūktāis*.  
*a + q = q* Av *naṃyqsuŋ* 'with plant branches' = *naṃya qsuŋ* § 46.

Note 1. Instead of the long vowel in contractions, the short vowel is often written e.g. Av. *fraṇayemi* 'I shall attain to' (= *fra + apō*), Av *pa'titəm* 'atoned' (= *pa'ti + to*), Av *anuḥtze* 'speak after' (= *anu + uḥti*).

Note 2. Hiatus sometimes remains in compounds Av. *ava-aŋnao'ti* 'he attains', GAv *ciṇrā-avavəhəm* Ys 34.4, beside YAv *ciṇravavəhəm* Ny 3.10 'manifestly ading', Av. *ḥṣuwi-iḥuŋ* 'having darting arrows'.

Note 3. Metrically, contractions of like vowels are often to be resolved in reading. See Geldner, *Metrik*, p. 13 seq.

§ 52 Av *i*- and *u*-vowels, simple or in diphthongs, before dissimilar vowels, pass over into *y* or *v*.

(a) Av. *vyānō* 'pursued' (*√vi-*) = Skt. *vyānās*, Av *ḥṣayehi* 'thou rulest' (*√ḥṣi-*), Av *vīdōyūm* 'anti-demoniac' (*daeva*, on *ōi* = *ae* § 56), *u'tyaoyaṇō* 'thus speaking' beside *u'ti apjanō*; *pa'tyāpəm* 'up stream' (*pa'ti + āpō*), *nmānaya* (loc *uā + a* postpos) 'in a house' beside *nmāne*.—(b) *tanvō* 'of body' (*tanu-as*), *hāvana* 'haoma-mortars' (*√hu*), *hvaspəm* 'well-horsed' (*hu + aspəm*), *anaḥraēva* 'among the infinite' (loc. *-iḥu + a*) — (c) With lengthening after the semi-vowel Av. *a'wyāmanqm* 'of the over-mighty' (*a'wi + amō*), *a'wyāvanha* 'with protection' (*avavh-*), *a'pyūḥda* 'interrupted in speaking mispronounced' (*uḥda-*).

Note 1. In compounds the hiatus often remains e.g. Av. *tiḥi-arštīm* 'sharp-speared', Av *āsu-aspəm* 'swift horsed' = Skt. *āśvāsavam*

Note 2. Metrically, the resulting semi-vowel *y*, *v* is often to be restored as vowel or read *iy*, *uv*.

## Diphthongs.

§ 53. **General Remark.** The Avesta vowel-combinations (diphthongs with triphthongs) are of four-fold origin, and may conveniently be divided and designated as follows.

i. Proper diphthongs, corresponding to Sanskrit *guṇa* (more rarely *vṛddhi*) in its two-fold sense (1) vowel-

- strengthening, (2) the result of contraction of two dissimilar vowels. See § 60 seq.
- ii. Reduction-diphthongs, resulting from reduction by contraction of two syllables. See § 64 seq. Metrically often dissyllabic.
- iii. Improper diphthongs (and triphthongs) arising from epenthesis. See § 70 seq.
- iv. Protraction-diphthong *āa*, a peculiar extension of *a* or *ā* into *āa* in ablative singular before *-ca* 'que'; likewise in *āaṭ* 'then' (abl. as adv.), GAv. *bāaṭ* 'verily' Ys. 35.5. Cf. Av. *daēvāaṭca* 'and from the Demon' (*daēva-*); *apāaṭca* beside *apaṭ* 'from water', etc.

### Proper Diphthongs.

Av.  $\text{𐬀𐬀}, \text{𐬀𐬀} - \text{𐬀𐬀}, \text{𐬀} - \text{𐬀}, \text{𐬀}$   
*aē, ōi — ao, āu — āi, āu.*

§ 54. The above are real diphthongs when they correspond to the Skt. diphthongs. The relation between the Av. and the Skt. diphthongs is concisely this:

α. Skt. *ē* is represented in Av.

(1) chiefly by *aē*, (2) less often by *ōi*, (3) again by *ē*, only when final, but there regularly.

β. Skt. *ō* is represented in Av.

(1) chiefly by *ao*, (2) more rarely by *āu*, (3) again by *ō*, only when final, but there regularly.

γ. Skt. *āi* and *āu* are represented in Av.  
 by *āi* and *āu*.

Note. In some instances Skt. *āu* (final) seems to be represented in Av. by *ō*, § 42.

Av. *aē* = Skt. *ē*.

§ 55. The diphthong Av. *aē* (very common) answers to Skt. *ē* (old *ai*), initial or internal; likewise as ending in first member of a compound, or again before enclitic *-ca* 'que'

Av. *aētaṭ* 'this' = Skt. *ētāt*; GAv. *vaēdā*, YAv. *vaēda* 'knows' = Skt. *vēda*.—Av. *fraēšyati* 'he drives forth' (*fra* + *iš-*) = Skt. *prēśyati*.—Av. *dūraēdars* 'far-seeing' (loc. *dūre*) = Skt. *dūrē.dṛś-*; Av. *raṇaēštā-rəm* 'warrior in chariot' = Skt. *rathēsthām* (loc. *rāthē*).

Note 1. Observe that in gen. *aṣaheca* 'and of righteousness', the *e* is reduction-vowel (= *ya*), therefore of course no *aē* appears.

Note 2. On reduction-diphthong *aē*, see § 64.

Av. *ōi* = Skt. *ē*.

§ 56. Av. *ōi*, as real diphthong, also answers to Skt. *ē* (old *ai*). It interchanges often with Av. *aē*, being of like etymological value; but *ōi* occurs perhaps oftenest in monosyllables and in declensional endings generally. It is especially frequent in GAv.

GAv. *vōistā* 'thou knowest' = Skt. *vēttha*; YAv. *sōire* 'they lie' = Skt. *sérē*; Av. *ḥšōiḥni* (fem.) 'shining, princely', beside Av. *ḥšaētō* (masc.); Av. *maḍyōi.pati-štāna-* 'to middle (loc.) of foot', beside Av. *dūraē.srūta-* 'far (loc.) renowned'.—GYAv. *yōi* 'who' (beside *yaē-ca*) = Skt. *yē*; GYAv. *kōi* 'who' (interrog.) = Skt. *kē*.—YAv. *ažōiš* 'of Dragon' = Skt. *āhēs*; GAv. *būrōiš* 'of richness' = Skt. *bhūrēs*; GYAv. *barōiṭ* 'he might carry' = Skt. *bhṛrēt*; Av. *pairi.vaēnōiḥe* 'they two are seen' = Skt. *vēnēthē*.—GAv. *gavōi* 'for the cow', YAv. *gave* = Skt. *gāvē*; GAv. *zastōibyā* 'with both hands' = YAv. *zastaēbya*; GAv. *ḥšaḥrōi* 'in the kingdom', YAv. *ḥšaḥre* = Skt. *kṣatré*.

Av. *ao* = Skt. *ō*.

§ 57. Av. *ao* as real diphthong answers to Skt. *ō* (old *au*), initial and internal.

Av. *aojō* 'strength' = Skt. *ōjas*; Av. *raodənti* 'they grow' = Skt. *rōhanti*, Av. *tāyaoš* 'of a thief' = Skt.

*tāyōs*. — Av. *fraohtō* 'pronounced' (*fra* + *u*) = Skt. *prōktās*.

Note On reduction-diphthong *ao*, see § 64.

Av. *āu* = Skt. *ō*.

§ 58. The diphthong Av *āu* (as strengthening of *u*), also sometimes answers to Skt *ō*, internal. It occurs in the genitive of *u*-stems, and in a very few words. Observe the pair *āu* and *ao* as *ōi* and *aē*.

Av *hratāuš* 'of wisdom' = Skt. *krātōs*, Av. *vaxhāuš* 'of the good' = Skt. *vāsōs*; Av *mainyāuš* 'of spirit' = Skt *manyōs*.—Also in *dāuš.sravā* 'things of ill-repute', cf. *haosravānha*, *dāuš.manahya* 'evil-minded', cf *haomananha*; GAv *gāušāiš* 'with ears' = Skt. *ghōsāis*.

Av. *āi* = Skt *āi*,—Av *āu* = Skt. *āu*.

§ 59. Av. *āi*, *āu* when they are real diphthongs (i e. not epenthetic or reduction) correspond to Skt *āi*, *āu*.

Av. *maṣrāiš* 'with words' = Skt. *māntrāis*, Av. *gāuš* (nom.) 'cow' = Skt. *gāūs*.

## i. Vowel-Strengthening — *a*-Vowel Contraction.

§ 60. **Guṇa and Vṛddhi.** The terms *guṇa* and *vṛddhi* are conveniently borrowed from the Sanskrit Grammar for the Avesta. In Avesta, as in Sanskrit, *guṇa*- and *vṛddhi*-vowels in the fullest sense have a double origin (1) vowel-strengthening in vowel-gradation;<sup>1</sup> (2) contraction of two dissimilar vowels whether in composition or in inflection

<sup>1</sup> Brugmann, *Grundriss der vergl. Gram.* § 307 seq

Guṇa in Avesta, owing to the greater richness in the vowel system, has a greater variety than in Sanskrit.—The vrddhi-increment, however, is comparatively rare, and is not so regularly carried out as in Sanskrit, nor are the instances always certain (cf. § 18 Note 1), but vrddhi is not to be denied to the Avesta

Synopsis of Guṇa and Vṛddhi modelled after the Sanskrit.

Avesta				
Simple Vowel .	$\overset{˘}{a}, \overset{˘}{ā}$	$\overset{˘}{i}, \overset{˘}{ī}$	$\overset{˘}{u}, \overset{˘}{ū}$	$\overset{˘}{r}^2$
Guṇa .	—	$\overset{˘}{a}ē (ay), \overset{˘}{o}i (ōy), -ē$	$\overset{˘}{a}o (av), \overset{˘}{i}u, -ō$	$\overset{˘}{a}r^2 (ar)$
Vṛddhi .	$\overset{˘}{ā}$	$\overset{˘}{ā}i (āy)$	$\overset{˘}{ā}u (āv)$	$\overset{˘}{ā}r^2 (ār)$

(The forms in parentheses appear before vowels On the interchange of  $\overset{˘}{a}ē, \overset{˘}{o}i$ , see § 56)

Strengthening

*a*-vowel

Vṛddhi: Av. *āhurōiṣ* 'of the Ahurian' (*ahura*-) cf. Skt. *āsurēs*, GAv. *vāci*, *avāci* 'is spoken' (aor. pass.) = Skt. *āvāci*, Av. *dāhyumā* (var. *dāhyumā*) 'belonging to the region' (*dāhyu*-), Av. *hācayene* 'I may cause to follow' (*√hac*-), Av. *tācayēnti* 'they cause to run' (*√tac*-); Av. *rāmayeriti* 'he makes content' = Skt. *rāmāyati*.—Cf. also the patronymics in Yt. 13.97 seq.

Strengthening

*i*-vowel.

Guṇa —Av. *daēsayən* 'they showed' (*√dis*-), *daē-dōišt* 'he showed' (intens *√dis*-), *saēte* 'he lies down', *sōire* 'they lie down' (*√sī*-), *hšayeke* 'thou rulest' (*√hši*-); *vīdōyūm* 'anti-demoniac' (acc fr *vīdaēva*-, fr. *√div*-) —Vṛddhi —Av. *dāiṣ* 'thou sawest' (aor *√dī*-), *staomāyō* 'praises' (fr. *staomi*-); *prāyō* 'three' (fr. *pri*-, but cf. § 18 Note 1), *nāismī* Ys. 12.1.

Contraction

Av. *upaēta* 'approached' (*upa* + *√i*-); YAv. *hšapre*, GAv. *hšapṛōi* 'in the kingdom' (*hšapṛa*-), Av. *upōisayən* 'they might seek' (*upa* + *√is*-), —*upāiti* 'he approaches'



## Strengthening

*u*-vowel

Guṇa: — Av. *haoməm* 'haoma' (*Vhu*-); *zaotārəm* title of priest, cf. Skt. Hotar (*Vzu*-); *staomī* 'I praise', *stavānō* 'praising' (*Vstu*-); *vanhave*, *vanhəuš* 'for, of the good' (*vanhu*-); *dəṇhāvō* 'countries' (*daiṇhu*-); *dəuš sravə* 'having evil repute' (*duš*).—Vṛddhi.—Av. *srāvayōiš* 'shouldst reṭite' (*Vsru*-); GAv. *srāvī* 'he was heard' (*Vsru*-), *vanhāu* 'in good' (*vanhu*-); *dəṇhāvō* 'countries' (*daiṇhu*-), *uḡra.bāzəuš* 'strong-armed' (*bāzu*-); *frašəupayeiti* 'he propels' Yt. 8.33.

## Contraction

Av. *fraohtō* 'pronounced' (*fra* + *uhta*-) = Skt. *prōktās*, so also Av. *vaocaṭ* (redupl. aor.) 'he spoke' = Skt. *vōcat*, cf. Av. *vaokuše* = Skt. *ūcuše* pf. act. ptcpl. *Vvaklc*, weak form *uklc*.

## Strengthening

*r*-vowel

From Av. *vərəbragna* 'victory', *vərəbragni* 'victorious', so Av. *kərənəm* 'I cut', *kərtəm* 'knife' (acc.), *karanəm* 'limit, dividing line' (acc.), *kərəyeiti* 'he cuts'. But see § 47 Note.

Note (a) The Avesta sometimes has *guṇa* where the Skt has a long vowel Av. *staorəm* 'bullock' = Skt. *sthūrām*, Av. *gaosati* 'he hides' = Skt. *gūhati*.—(b) Conversely, the Av. sometimes has a long vowel where the Skt shows *guṇa* Av. *yəhtar* 'yoker' = Skt. *yōktār*-, GAv. *urūpayeiti* 'they cause pain' = Skt. *rōpāyanti*, GAv. *urādōyatō* 'he made lament' = Skt. *rōdāyata*.—(c) The Av. has sporadically *guṇa* where the Skt. has *vṛddhi* Av. *haomanavəm* 'well-minded' = Skt. *sāumanasām*, Av. *ḡyaōṇa* 'deed' = Skt. *cyāutnā*-, Av. *haēnyō* 'belonging to the army' = Skt. *sānyās*.—(d) Sporadically, Av. *vṛddhi*, where Skt. *guṇa* Av. *ḡavya-nəm* beside *gaoya* 'belonging to the cow' (§ 18) = Skt. *gavyā*-.—(e) Observe Av. *dəuš.sravah* 'ill-famed', *dəuš.manahya* 'evil-minded' opp to Skt. *duḥśiṣa*.

ii. Changes in *y*- or *v*-Syllables.

§ 61. General Remark. The syllables containing internal *y* and *v* often suffer reduction and abbrevia-

tion. This is partly old and due to the vowel character of *y* (*i*) and *v* (*u*), in part it is young and is to be explained from the character of the writing—the close graphic resemblance of , *i* to „ *y* (*ii*) and , *u* to „ *v* (*uu*) often producing awkward accumulations of signs which are avoided.

(a) **Vocalization of *y* and *v*.**

§ 62. In the combinations original internal *vy*, *vu*, *vr*, *yv*, the first element is generally vocalized to *u*, *i*. When *a* immediately precedes this *u*, the two are contracted according to § 60 into *ao*. For *ao* an *āu* is frequently found in GAv.

(1) Orig. *vy* = Av. *uy*, — *yv* = Av. *iv*.

Av. *vanhuyā* 'of the good' (fem) = Skt. *vāsvyās*, GAv. *pouruyō* 'first' = Skt. *pūrvyās*; Av. *maršuyā* 'of the belly' (stem *maršv̥*), Av. *snāuya* 'made of sinew', cf. Skt. *snāvan-* — Av. *ma'nyvā* 'of the two Spirits' (for *ma'nyvā* § 68, b)

(2) Orig. *avy* = Av. *aoi*, — *avn* = Av. *aon* (*āun*), —  
*avr* = Av. *aor*

Av. *haoyam* 'the left' = Skt. *savyām*, Av. *gaoyaoi-  
tiš* 'cow-pastures' = Skt. *gavyūtīs* — Av. *vaonar* 'they have won', cf. Skt. *vavnē*, Av. *raonam* 'of valleys' (*ravan-*), Av. *ašaonō* 'of the righteous' (*ašavan-*), cf. Skt. *maghōnas*. — GAv. *vāunuš* 'having striven', ptcpl. pf. *√van-*, GAv. *ašāunē* 'to the righteous' = Skt. *rtāvnē* (cf. Note 1), Av. *apaurun-* wk. stem of *āpravan-* 'priest' = Skt. *ātharvan-* — Av. *fraorisartī* 'he comes forward' (for orig. *fra-vris-artī*), cf. *fraourvaēsayeni*, Av. *fraor̥nta* 'they confessed', cf. Skt. *āvurnīta*, Av. *fraor̥t* (i. e. *\*pravrt*) 'prone, ready'

Note 1 Often in YAv, *ašūn-* is found in the formulaic connection *ašūnqm fravašayō*. The original difference is to be explained thus: *āu* = orig *āv*, and *ao* = orig *av*, cf Av. *ašūvan* = Skt *ṛtāvan-*.

Note 2 In YAv, *paōryō* is written for GAv *paōruryō* 'first' above.

Note 3. A like vocalization of Av. *v* = Av. *w* (orig *bh*) § 87 may take place — e. g. Av. *vōižnūyō* (for *ōnāvōyō*, *ōwyō*, *ōbyō*) 'from plagues', Av. *adaōyō* (for *adaūyō*) 'undeceived' = Skt *ādābhyas*, Av. *nuruyō ašavacyō* (for *ūvyō*, *ōwyō*, *ōbyō*) 'to righteous men' Yt. 10.55, Av. *rasmaoyō* (for *ūvyō*, *ōwyō*, *ōbyō*) 'to the ranks'. Perhaps Av. *aoi*, beside *avi* (for Av. *a'wi*) = Skt. *abhi*.

## (b) Reduction and Abbreviation.

### α. Reductions.

§ 63. The syllables *ya* and *va* before *m* or *n*, especially when final, are generally reduced to *i* (*ī*), or *u* (*ū*) respectively—a kind of samprasāraṇa.

Old *ya* = Av. *i* (*ī*); *va* = Av. *u* (*ū*)—before *m*, *n*.

Av. *zaranim* 'golden' (acc.) = Skt. *hiraṇ-ya-m*; Av. *uḥšim* 'they increased' (for *\*uḥš-ya-n*); Av. *ma'nimna* 'thinking' (fem.) = Skt. *mān-ya-mānā*; Av. *pa'pimnō* 'possessing' = Skt. *pāt-ya-mānas*; Av. *'ripiṇti* 'they die' (for *'riḥ-ya-ṇti*) — GAv. *asrūždūm* 'ye were heard of' Ys. 32.3 = Skt. *dsrōḍh-va-m*, Av. *daēūm* 'demon' = Skt. *dē-va-m*; Av. *prišum* 'third' (for *priš-va-m*); Av. *mō'urum* 'Merv' (for *\*mar-va-m*); — Av. *təmaxhūntəm* 'dark' = Skt. *tāmasvant-*; Av. *har'nanxhūntəm* 'glorious' beside *har'nanpuhanṭ* for *har'nanh-va-ṇtəm*.

Note 1. In the acc sg of *-va*-stems, *ūm* instead of *ūm* is mostly written.

Note 2. Av. *-aēva-* commonly becomes *-ōyu-* before *m* (cf §§ 60, 52 a)

Av. *vidōyūm* 'anti-demoniac' acc. to *vidaēva-* (but also Av. *daēūm*), Av. *harō-yūm* 'Haraeva', cf Anc. Pers. *harava-*, Av. *hōyūm* 'scaevum', if stem *haēva-*.

Note 3. Instead of *i* (= *ya*), an *ə* appears in Av. *madma-* 'mid-most' = Skt. *madh-ya-mā-*.

§ 64. On the same principle as § 63, the syllables *aya* and *ava*, reduced before *m* or *n*, give rise to diphthongs, *aē* and *ao* (*āu* §§ 62, 195).

Old *aya* = Av. *aē*, *ava* = Av. *ao* (also *āu* § 195)—  
before *m*, *n*.

Av. *aēm* 'this' (nom) = Skt. *ayám*; Av. *vīdāraēm* 'I upheld' = Skt. *-dhārayam*; Av. *cikaēn* 'they atoned' (i. e. *\*cikayan*) cf Av. *cikayaŋ*—Av. *yaom* 'grain' = Skt. *yávam*, Av. *ma'nyaom* 'spiritual', acc. to *ma-nyava-*; Av. *mraom* 'I spake' = Skt. *ábravam*.—Av. *nāumō* also *naomō* 'ninth' = Skt. *navamás*, Av. *kər<sup>2</sup>nāun* (var *kər<sup>2</sup>naon*) 'they made' = Skt. *krṇávan*, Av. *bāun* also *baon* 'they were' = Skt. *ábhavan*

Note Similarly, Av. *raēŋ-ca* Ys 68.11 cf instr *raya* 'splendor'

§ 65. The syllables internal *āya*, *āva* likewise reduced  
§ 64, give rise to the diphthongs *āi*, *āu*.

Orig *āya*, *āva* = Av. *āi*, *āu*—before *m*, *n*.

Av. *dasa gāim* 'space of ten steps' = Skt. *\*gāyam*;  
Av. *avāim* 'they came down' = Skt. *avāyan*, Av. *nasāum* 'corpse' (i. e. *nasāvam*).

Note Metrically the reduced syllables *aīm*, *aom*, *āum*, *aīn*, *āin* (§§ 63, 64) are dissyllabic

§ 66. Final *aye* is reduced to Av. *ēe*,—metrically dissyllabic.

Av. *apa.gatēe* 'for going away' = Skt. *gátayē*;  
Av. *paitišātēe* (beside *partišātayaē-ca*) 'to withstand' = Skt. *sthítayē*; Av. *ārmātēe* 'to Piety', Av. *zan̄tu patēe* 'for the lord of a town'.

§ 67 Final *ya* in polysyllables appears in YAv. as *e* (GAv. shows *yā*).

YAv. *kahe* 'of which' (GAv. *kahyā*) = Skt. *kásya*;  
YAv. *gayehē* 'of life' (GAv. *gayehyā*) = Skt. *gáyasya*,  
YAv. *ašahe* 'of Righteousness' (GAv. *ašahyā*) = Skt. *rtásya*, YAv. *are* (for *ur̥ya*, nom. pl.) 'the Aryans';  
YAv. *franrase* (for *\*sya*, nom. sg) 'Franrašyan' cf. acc *\*syānəm*, YAv. *maire* (for *\*rya*, nom. sg. fem.)

'deadly', cf. gen. *mairyaṃ*, YAv. *bāzuwe* 'with both arms' (§ 85 a, end), beside YAv. *bāzubyā*.

Note Isolated is internal *e* (= *ya*) in *vakehiš* 'better' (fem. pl.) cf. § 137 = Skt *vāsyasi*.

### β Abbreviated Writing.

Av. » *y* (*i*) = *iy*; » *v* (*u*) = *uv*.

§ 68. To avoid awkward combinations of letters, the original syllables *iy* (graphically Av. » *iu*) and *uv* (graph. Av. » *uu*) are respectively abbreviated in writing » *y* (graph. *ii*) and » *v* (graph. *uu*) See § 61. Metrically, to such *y* or *v* the syllabic value *iy* or *uv* is generally to be restored.

(a) Av. » for ».

(1) In composition:—Av. *paityantu* 'let them come to' = Skt. *prātyantu*, Av. *ḥryaḥštīš* 'three twigs' (for *pri-yaḥštīš*) cf. *pañca-yaḥštīš*.—(2) Internal:—Av. *fryō* 'friend' (graphically *friiō* for *friiō*) = Skt. *prīyās*; Av. *yasnyō* 'worshipful' = Skt. *yajñīyas*.—(3) Initial:—Av. *yeyan* (written *iiēian* for orig. \**iyáyān*); GAv. *yadacā* 'and here' Ys. 35.2 (written *iiadā* for Av. *iiadā*).

(b) Av. » for ».

(1) In composition:—Av. *hvacanəm* 'having good words' = Skt. *svācasam*; Av. *hvidātā* 'well-built (houses)' Yt. 17.8 (i. e. *hu-vidāta*- cf. Ys. 57.21); Av. *vohvarə-* 'doing good' (i. e. *vohu* + *v*).—(2) Internal:—Av. *yvānəm* 'juvenem' = Skt. *yūvānam*; Av. *drvahe* 'firm' (gen.) = Skt. *dhruvāsya*;—Av. *hva-* 'suus' (metrically *huva-*) cf. Skt. *svā-*. See Geldner, *Metrik*, p. 20 seq.

Note 1. Similarly when *v* (») stands for *w* (= *bh*) § 87. Av. » » » » *uuāēibya* for *uuuāēibya* for *uwaēibya* cf. GAv. *uōōibyā* 'with both' = Skt. *ubhābhyām*.

Note 2. Instances of Av. *v* (») equal Skt. *iv*, *iv* may be found. Av. *juvanti* 'they live' = Skt. *jīvanti*, Av. *cuaf* 'quantum' = Skt. *kṣvat*, Av. *vidiḍvā*

'looking around' ( $\sqrt{di}$ ) = Skt. *didivān*; perhaps Av. *jaṣnuvō* 'having smitten' cf. Skt. *jaghnuvān*.

Note 3 Internal *ay*, *av* are sometimes found written as an extension of *y*, *v* (i. e. *iy*, *uv*) Av. *nāvaya-* 'navigable, flowing' = Skt. *nāvya-*; Av. *aspaya-* (cf. acc. *aspaēm* § 64) 'belonging to a horse' = Skt. *āsya-*, Av. *hava-* (cf. gen. f. *haoyō*) 'suus' = Skt. *svā-*, Av. *kava* variant for *kva* 'where' = Skt. *kva*.

### iii. Epenthesis, Prothesis, and Anaptyxis.

Cf. Brugmann, *Grundriss der vergl. Grammatik* § 637 seq., § 623 seq.

§ 69 Two of these viz Epenthesis, Prothesis (and certain cases of Anaptyxis like *sʰrunvata*)—may be considered fundamentally the same, as each consists in the introduction of an anticipatory parasitic sound. For convenience, however, in the following, Epenthesis and Prothesis will be distinguished thus (1) Epenthesis—an anticipatory vowel attached internally to a vowel, (2) Prothesis—an anticipatory vowel attached initially before a consonant.

§ 70. **Epenthesis** is one of the characteristic sound-phenomena of the Avesta. It consists in the insertion of a light anticipatory *i* or *u*, when in the following syllable respectively an *i*, *ī*, *e*, *ē*, *y*, or an *u*, *v* stands.—Epenthesis of *i* takes place before *r*, *n*, *ṇt*, *t*, *ḥ*, *ḥr*, *d*, *p*, *b*, *w*, also before *ṇh* (= orig. *sy*).—Epenthesis of *u* takes place only before *r*.

Note. The epenthetic vowel attaches itself parasitically to diphthongs as well as to the simple vowels including *a*-privative. In the MSS, the law of epenthesis is not always consistently carried out, many times it is omitted e. g. *manyūš* beside *ma'nyūš* 'of the Spirit'

#### Epenthetic *i*.

Av. *bavaiti* 'he becomes' = Skt. *bhāvati*; Av. *aēiti* (GAv. *aēiti*) 'he goes' = Skt. *ēti*; Av. *inaoiti* 'he forces, drives' = Skt. *inōti*, Av. *api* 'unto, in' = Skt. *āpi*; Av. *baraṇti* 'they carry' = Skt. *bhārantī*, Av. *aṇikam* 'face' = Skt. *āṇikam*, Av. *būri* 'fullness' = Skt. *bhūri*, Av. *aṛištəm* 'unhurt' = Skt. *āriṣṭam*.—GAv.

*rātī* 'with offering' = Skt *rāttī*, GAv. *arbi* (YAv *arwi*) 'unto, to' = Skt. *abhi*, YAv. *mađīm* 'middle' (acc. sg.) = Skt *mādhyam*, — Av *barryeñte* 'they are brought' = Skt. *bhriyantē*, Av. *niwōryete* 'is confined' (*Vvar-*); Av. *niurwādyāt* 'should flow' (*Vrud-*). — Av. *aryō* 'Aryan' = Skt *aryás*; Av. *nairyam* 'manly' (acc fem.) = Skt *náryām*; Av *manyuš* 'Spirit' = Skt *manyús*. — With vanishing of the *y* which caused the epenthesis, *ar̥hāw* gen. sg. fem of *aēm* 'this' = Skt *ásyās*.

#### Epenthetic *u*

Av. *aurvantō* 'swift steeds' = Skt. *arvantas*; Av. *auruna-* 'wild, fiery', cf Skt. *aruná-*, Av *aurušō* 'bright, white' = Skt. *arusás*, Av. *paurvata* 'two mountains' = Skt *párvatāu*; Av. *taurunəm* 'young' = Skt. *tárunam*, Av. *haurvaqm* 'whole' = Skt. *sárvām*; Av *pouru-* (also *paouru-*) 'many', for *paru-*

Note 1. Epenthetic *i* is even attached to the anaptyctic vowel (§ 72) Av *ham.varñtīm* 'courage' Vsp 7.3, GAv. *marngōdyāi* 'to destroy' Ys 46.11, *fraornñtīm* 'confession' Ys. 13.8

Note 2 Epenthetic *u* is found also before *v* for *w* (§ 87) *gaurva-* *yeie* 'he seizes' (*Vgarw-* = Skt *Vgrabh-*)

§ 71 **Prothesis.** As intermediate between Epenthesis and Anaptyxis, we may distinguish Prothesis, which consists in the similar introduction of an anticipatory *i* or *u* initially before a consonant. It takes place regularly before *r* followed by *i* or *u* (*v*) An instance is found also before *p*

Av. *irinaḥti* 'he lets go, drives' = Skt. *rinákti*, Av. *iriṣyeti* 'is hurt' = Skt *rísyati*, GAv *urūpayeñti* 'they cause pain' = Skt. *rōpáyanti*, Av. *urune* 'for the soul', *urvan-* 'soul' (i. e. for *ruvan* § 68 = Mod Pers. *ruvān*) — Before *p*, Av. *ḥpyejō* 'destruction' = Skt. *tyájas*.

§ 72. **Anaptyxis.** An irrational vowel (Anaptyxis), which does not count in the metre, is often developed

in Avesta between two consonants, especially if one be *r*, and regularly after final *r*. The anaptyctic vowel is generally *ə* (*ē*), more rarely *a*, *i* or *ō*. In GAv, anaptyxis is still more common than in YAv.

Av *vah<sup>2</sup>dra-* 'word' = Skt *vaktrā-* Av. *na<sup>2</sup>dra<sup>2</sup>* 'offspring' (abl from *naptar-*); Av *z<sup>2</sup>mō* 'of earth'; GAv. *dad<sup>2</sup>mahī* 'we give' = Skt *dadmasi*, Av. *ga<sup>2</sup>r<sup>2</sup>mō* 'hot' = Skt *gharmās*, GAv. *f<sup>2</sup>rā* 'forth', YAv. *frā* § 24 = Skt. *prā*, GAv. *ae<sup>2</sup>š<sup>2</sup>mō* 'Fury' = YAv. *ae<sup>2</sup>šmō*, GAv. *raē<sup>2</sup>h<sup>2</sup>navhō* 'of share' = Skt *rēknasas*.—GAv. *d<sup>2</sup>bāvaya<sup>2</sup>* 'he deceived'.—YAv. *a<sup>2</sup>ntar<sup>2</sup>* 'within', GAv. *a<sup>2</sup>ntar<sup>2</sup>* = Skt. *antār*, YAv. *hvar<sup>2</sup>* 'sun', GAv. *hvar<sup>2</sup>* = Skt. *svār*.—GAv. *šyaō<sup>2</sup>na-* 'deed', YAv. *šyaō<sup>2</sup>na-* = Skt. *cyāutnā-*, GAv. *mar<sup>2</sup>aka-* 'death', YAv. *mahrka-* = Skt. *markā-*.—GAv. *yez<sup>2</sup>vī* 'young' = Skt. *yahvī*; YAv. *ns<sup>2</sup>rinao<sup>2</sup>ti* 'he delivers over'—YAv. *mā<sup>2</sup>vōya* 'to me' = GAv. *mā<sup>2</sup>byā*, YAv. *hāvōya-* 'left' = Skt. *savyā-*, GAv. *du<sup>2</sup>žazōbō* 'maledictus'.—YAv. *surunvata* (instr.) 'worthy of being heard'.

Note Anaptyxis occurs sometimes between the members of a compound e.g. GAv. *du<sup>2</sup>š<sup>2</sup> h<sup>2</sup>šāpra-* 'evil-ruling', GAv. *h<sup>2</sup>m<sup>2</sup> fraštā* 'he questioned with', YAv. *us<sup>2</sup> hišta<sup>2</sup>* 'he stood up'.—More rarely in the few instances of sandhi YAv. *haēpa<sup>2</sup>hyōs<sup>2</sup> tanvō* 'of his own body', YAv. *yas<sup>2</sup> tē* 'who to thee'

## SYSTEM OF CONSONANTS.

§ 73. **General Remark.** Viewing the Av. and the Skt. system of consonants side by side, it may be noted (1) The Av. palatal series is incomplete—the Av. possesses only *c* and *j*. (2) The Skt. cerebral series is entirely wanting in the Avesta. (3) The Av. has no aspirates, their place being in part taken by the corresponding spirants. (4) The nasals are only in part identical. (5) The



Av. is richer than the Skt. in sibilants, especially through the presence of the sonant sibilants *z* and *ž*.

§ 74. **Surd and Sonant (Voiceless and Voiced).** For the distinction between surd and sonant (voiceless and voiced), we may refer to the Sanskrit. The law, moreover, that in internal combination, surd (voiceless) consonants stand before surd consonants, and sonant (voiced) before sonants, has in general the same extent as in Sanskrit.<sup>1</sup> Observe that *n* and in part *m* are at times treated as surd.<sup>2</sup>

§ 75. Sandhi between words (§ 4) is wanting in Avesta, except in case of some enclitics and compounds.

### Tenues — Surd Spirants.

Av. *ɣ*, *ɹ*, *ʋ* and *ɽ* — *ɸ*, *ɸ̌*, *ɸ̎* — *ç*.

*k*, *t*, *p* and *c* — *h*, *ȟ*, *f* — *t̪*.

Av. *k*, *t*, *p* and *c*.

§ 76. The Av. tenues *k*, *t*, *p* and *c* agree mostly with the corresponding tenues in the Sanskrit

Av. *katārō* 'which of two' = Skt. *katarās*; Av. *tāpayeti* 'makes hot' = Skt. *tāpáyati*; Av. *patənti* 'they fly' = Skt. *pátanti*.—Av. *carəti* 'he moves' = Skt. *cáratī*; Av. *cakana* 'has been pleased' = Skt. *cākana*.

Note In the distinction between guttural and palatal *k/c*, the Av. and the Skt. do not always agree Av. *paskāç* 'from behind, behind' = Skt. *pascāt*, cf. Av. *pasca*, Av. *cicəwā* 'through the wise one' = Skt. *cikītvā*, Av. *frašō carətar-* 'converter' = Skt. *\*kartar-*, cf. Av. *frašō.kərəti-*, Av. *vaokūše* dat sg pf. ptepl *√vak|c* = Skt. *ūcuṣē*.

Av. *h*, *ȟ*, *f*.

§ 77. The surd spirants *h*, *ȟ*, *f* in Av. are of two-fold origin.—(1) they are the representatives

<sup>1</sup> Cf Whitney, *Sanskrit Grammar*, § 156 seq, Stenzler, *Elementarbuch der Sanskritsprache*, § 44 seq

<sup>2</sup> See Sievers, *Grundzüge der Phonetik*, pp. 114, 133

of the old surd aspirates *kh*, *th*, *ph*; or (2) they have arisen from the tenues *k*, *t*, *p* regularly changed before most consonants in Av. to corresponding *h*, *þ*, *f*. Observe that *t* has in general the treatment of a spirant § 81.

(1) Av. *h*, *þ*, *f* = Skt *kh*, *th*, *ph*.

Av. *hāw* 'fountains' = Skt. *khās*; Av. *haram* 'ass' = Skt. *khāram*, Av. *haḥa* 'friend' = Skt. *sākhā*.—Av. *haptapəm* 'seventh' = Skt. *saptātham*, Av. *gāþāw* 'hymns' = Skt. *gāthās*, Av. *arþa-* 'part, portion' = Skt. *ārtha-*.—Av. *safəwōhō* 'hoofs' = Skt. *saphāsas*; Av. *kafəm* 'foam, slime' = Skt. *kapham*.

(2) Av. *h*, *þ*, *f* = Skt *k*, *t*, *p*.

Av. *hratus* 'wisdom' = Skt. *krātus*, Av. *irinaḥti* 'he lets go, drives' = Skt. *rinākti*; Av. *taohma* 'seed' = Skt. *tōkma*; Av. *hšapram* 'rule, kingdom' = Skt. *ksatram*.—YAv. *šyaoḥnāiš*, GAv. *šyaoḥnāiš* 'by deeds' = Skt. *cyāutnāis*; Av. *haþyō* 'true' = Skt. *satyās*.—Av. *drafšō* 'spear, banner' = Skt. *drapsās*; Av. *hafnam* 'sleep' = Skt. *svāpnam*; YAv *frā*, GAv. *frā* 'forth, before' = Skt *prā*; Av. *fraohtō* 'pronounced' = Skt *prōktās*.

Note 1 In Av, we sometimes find *h* prefixed to *š*, initial or internal, apparently without etymological value: e.g. *ā-hšnuš* 'up to knee', cf Skt *abhi-jnu*. See Bartholomae, *A.F.* iii 19 seq, and § 188 below.

Note 2 In Av, *þ* sometimes takes the place of *s* (Skt. *s*) e.g. Av *þamnōwḥvant-* 'healing' from *Vþam-* = Skt *Vsam-* 'to heal', cf also Av *sāma-*, Av *awipþyō* 'over-sleeping' (nom pl) with *Vsi-* = Skt *Vsi-* 'lie, sleep', Av. *awipþārō* 'very mighty', beside Av *sūrō* 'mighty' = Skt. *sūras*, Av *anapahitam* (fem) 'whose time of delivery is not come', beside *frasaḥtahe* (masc) 'whose time is come, dead' *Vsac-*.

Note 3 Original *th* (Iranian *þ*) becomes *d* after *h* and *f* e.g. GYAv. *uḥda-* 'spoken, word' = Skt *ukthā-*, Av. *þrafda-* 'satisfied' = Indo-Iran. *\*tramptha-*, Av. *ana'wī.druḥdō* 'not to be deceived' Yt. 10.5 See Bartholomae, *K.Z.* xxix. 483, 502 = *Flexionslehre* pp 63, 82

Note 4 On Av *f* apparently for earlier *pv*, see § 95

§ 78. (a) Exception The change of *k, t, p*, to *h, þ, f*, before consonants § 77, does not take place when a sibilant or a written nasal (not *q*) immediately precedes; nor under these circumstances, are *h, þ, f*, as answering to older aspirate § 77, allowed In all such cases, simple *k, t, p* are employed.

Av. *uštrəm* 'camel' (-štr-) as opposed to *kupra* 'where' (-þr-) = Skt. *uṣtram*, *kútra*, Av. *hrafstrāiš* 'with noxious creatures'; Av. *pištrəm* 'bruising, wound'; Av. *zan̄tvō* 'in this (*ahmī*) tribe' (-ntv- § 94) as opposed to *haozāpwa* (-āpw-) — Av. *staorəm* 'bullock' = Skt. *sthūrām* (-th-), Av. *sparaŋ* 'he darted' = Skt. *āspḥurat*, § 48; Av. *skarayan̄t* 'springing, turning' (in nom. propr.) cf Skt. *skhalayati*, perhaps Av. *skar̄na* 'turning, active' = Skt. *skhalana*. — Av. *pañtānəm* 'path' (beside Av. *paþō* acc. pl.) = Skt. *pānthānam*, *pathās*.

§ 79. (b) Exception (1) Similarly *pt* remains unchanged; but (2) not original *ptr* which becomes (with assimilation) *þdr* as original *ktr* becomes *hdr*, in both GAv. and YAv

(1) Av. *hapta* 'ἐπτὰ' = Skt. *saptá*, Av. *supti* 'shoulder' = Skt. *súpti*. — But (2) Av. *naþdrō apqm* 'of offspring of waters', cf Skt. *náptrē*, Av. *raþdrəm* 'aid' cf Av. *rap-antəm*, *rap-akō*; Av. *apāhdre* 'in north', beside *apāhtara*; Av. *yaohdra* 'girdle' = Skt. *yóḱtra*.

Note Some further exceptions occur Av. *dāitya* 'lawful', *þritya* 'third', *bitya* 'second', see § 92 Note 1 Observe especially *ātrəm* 'fire', and *trəfyāŋ* 'may steal' for *tarəfyāŋ*, *trəfyāŋ* see variants—an abbreviated writing.

§ 80. On *þw* for original *tv*, see § 94.

Av. *ɛ* *ʔ*.

§ 81. There can be little doubt that Av. *ʔ* has in general a spirant value. It seems to occupy a position

intermediate between *t*, *d* and *þ*, *ð*. It is both surd and sonant (voiceless and voiced); to find a distinction palaeographically when it appears as surd or as sonant is not warranted by the MSS. It occurs chiefly as final for *t*, except when *s* or *š* precede; in that case *t* appears § 192. As initial, surd and sonant, it is found in a few words, *þkaēšəm* 'faith, faithful', *þbaēšō* 'hatred, harm' = Skt. *dvēśas*, cf. § 96. As internal it occurs in a few words, compound or in the MSS. treated as compound, and therefore handled as if it were final.

Av. *ašāt* 'from Right' = Skt. *rtāt*; Av. *bavaṭ* 'he became' = Skt. *abhavat*, Av. *yavaṭ* 'how much' = Skt. *yāvat*, Av. *hakərət* 'once' = Skt. *sakṛt*.—GAv. *haēcaṭaspa-* nom. propr., YAv. *aurvaṭaspa-* 'swift-horsed'; Av. *brvaṭbyqm* 'both brows', Av. *\*taṭkušiš* 'running' (MSS. *\*taṭ kušiš*), Av. *aṭca* 'atque'—GYAv. *þkaēšəm* 'faith, faithful', YAv. *þbaēšō* 'hatred, harm', cf. GAv. *dvaēšanhā* = Skt. *dvēśas*.

Note 1. Sometimes, *t* appears as variant of *d* before *k* e g *adkəm* 'robe' (variant *aškəm*) = Skt. *útkam*.

Note 2. In *taṭāpəm* 'with running water' (adj.), Yt 13 43, *t* stands for final *c*, cf. Av. *taci aṭpya* 'in running water' (loc.), Vd. 6 26

## Mediae — Sonant Spirants.

Av. *ç*, *ç*, *ç* and *ç* — *ç*, *ç*, *ç*  
*g*, *d*, *b* and *j* — *j*, *d*, *v*.

§ 82. The mediae *g*, *d*, *b*, in Av. have a two-fold value —(1) they represent old mediae, agreeing with the Skt. *g*, *d*, *b*; or (2) they are the representatives of the old sonant aspirates, *gh*, *dh*, *bh*; that is to say, originally in Av. the sonant aspirates lost their aspiration and fell together with the mediae. In GAv., the mediae

thus arising are regularly preserved unchanged throughout. But see § 82 (a).

The following scheme shows the standpoint of the Gāthās in comparison with the Sanskrit.

Skt	...	...	$\begin{matrix} g & gh \\ \vee \\ g \end{matrix}$	$\begin{matrix} d & dh \\ \vee \\ d \end{matrix}$	$\begin{matrix} b & bh \\ \vee \\ b \end{matrix}$
Original-	and	GAv.			

- (1) GAv. (old) *g, d, b* = Skt. *g, d, b*.

GAv. *ugrāṅg* 'mighty' (acc. pl.) = Skt. *ugrān*,—  
GAv. *yadā* 'when' = Skt. *yadā*, GAv. *vīdvā* 'know-  
ing' = Skt. *vidvān*

- (2) GAv. *g, d, b* = Skt. *gh, dh, bh*.

GAv. *dar'gām* 'long' = Skt. *dīrghām*,—GAv. *adā*  
'then' = Skt. *ádha*; GAv. *advānam* 'way' = Skt. *ádhvā-  
nam*,—GAv. *ubōibyā* 'both', cf. Skt. *ubhābhīyām*; GAv.  
*a'bī* 'unto' = Skt. *abhi*.

§ 82a Observe in connection with this rule § 82 that the sonant spirants appear before *ž*: cf. § 180. GAv. *aojžā* 't' ı spakest'; *diwžadyāi*—See § 89 Bartholomae's Law.

Note. On the sonant spirants—in GAv. *rafždra-* 'aid', *užda-* 'spoken, word'—arising from old tenues or aspirate tenues, cf. § 77 Note 3

§ 83. (1) In YAv. these mediae *g, d, b*—of double origin § 82—are preserved unchanged when initial; or again when internal, if immediately preceded by a nasal consonant or by a sibilant. (2) Under all other circumstances in YAv. these mediae—whether representing old mediae or old sonant aspirates—are regularly changed to the corresponding sonant spirant (*j, d, w*). Exceptions to the rule are not many. The secondary relation of GAv. to YAv. may thus be tabulated (cf. § 82):

GAv.	$\begin{matrix} g \\ \wedge \\ g \end{matrix}$	$\begin{matrix} d \\ \wedge \\ d \end{matrix}$	$\begin{matrix} b \\ \wedge \\ b \end{matrix}$
YAv	<i>g j</i>	<i>d d</i>	<i>b w</i>

- (1) YAv. *g, d, b* (GAv. *g, d, b*) = Skt. *g, d, b*.

YAv. *gəm* 'cow' (GAv. *gəm*) = Skt. *gām*; YAv. *grīvā-* 'neck' = Skt. *grīvā-*, YAv. *anguštaēbya* 'toes of both feet', cf. Skt. *angusṭhābhyām*.—YAv. *dūrāf* 'from afar' (GAv. *dūrāf*) = Skt. *dūrāt*; YAv. *viṇdāti* 'may find, receive' = Skt. *viṇdāti*, YAv. *hasdyāf* 'might sit' opt. pf. = Skt. *sasadyāt, sēdyāt*—YAv. *bar<sup>2</sup>zište* 'on the highest' (cf. GAv. *bar<sup>2</sup>zištəm*) = Skt. *bārhiṣṭhē*.

- (2) YAv. *g, d, b* (GAv. *g, d, b*) = Skt. *gh, dh, bh*.

YAv. *gaošəm* 'ear' (cf. GAv. *gəušāiš*) = Skt. *ghōśam*, YAv. *saṅgəm* 'foot' = Skt. *jāṅghām*—YAv. *dārayaṭ* 'he held fast' (GAv. *dārayaṭ*) = Skt. *dhāráyat*; YAv. *drvahe* 'firm' (gen.) = Skt. *dhruvāsya*; YAv. *baṇḍəm* 'bond, sickness' = Skt. *bandhām*, YAv. *dazdi* 'give thou' = Skt. *daddhi*.—YAv. *būmīm* 'earth' (GAv. *būmīm*) = Skt. *bhūmim*, YAv. *brāta* 'brother' (GAv. *brātā*) = Skt. *bhrātā*, YAv. *zəmbayaḍwəm* 'crush ye' = Skt. *jam-bhāyadhvam*

- (3) YAv. *j, ḍ, w* (GAv. *g, d, b*) = Skt. *g, d, b*

YAv. *ujrəm* 'mighty' (GAv. *ugra-*) = Skt. *ugrām*; YAv. *bažəm* 'portion, lot' (GAv. *baga-*) = Skt. *bhāgam*; YAv. *mər<sup>2</sup>jō* 'bird' = Skt. *mrgās*—YAv. *vīdvā* 'knowing' (GAv. *vīdvā*) = Skt. *vidvān*, YAv. *pāḍyavuka* 'set foot' = Skt. *pādyasva*.

- (4) YAv. *j, ḍ, w* (GAv. *g, d, b*) = Skt. *gh, dh, bh*.

YAv. *dar<sup>2</sup>jəm* 'long' (GAv. *dar<sup>2</sup>gəm*) = Skt. *dīrghām*, YAv. *maēžəm* 'cloud' = Skt. *mēghām*; YAv. *jažnvā* 'having smitten' = Skt. *jaghniṇvān*.—YAv. *ada* 'then' (GAv. *adā*) = Skt. *ádha*, YAv. *adwanəm* 'way' (GAv. *advānəm*) = Skt. *ádhvānam*, YAv. *ar<sup>2</sup>ḍəm* 'side, half' = Skt. *árdham*.—YAv. *awi* 'unto' (GAv. *awī*) = Skt. *abhi*; YAv. *gar<sup>2</sup>wəm* 'foetus' = Skt. *gárbham*; YAv. *awrəm* 'cloud' = Skt. *abhrām*

§ 84 Exception 1 Initial *j*, not *g*, is found before *n* YAv *j<sup>n</sup>nə*, *j<sup>n</sup>nə* 'women' (GAv *g<sup>n</sup>nə*) = Skt. *gnās*, YAv *j<sup>n</sup>nqm* 'to smute' inf to *√jan-* = Skt *√han-*

§ 85 Exception 2 Exceptions to the law for internal change are also found

- (a) Commonly in the endings *əbiš*, *əbyō*, *əbya*

YAv *tanubyō* 'to bodies' = Skt *tanūbhyaś*, YAv. *āfrivanaēbiš* 'with blessings', cf Skt *samānē-bhis*, etc. But YAv *a<sup>n</sup>wyas-ca* 'and with these' (fem abl) beside *ābyō* Yt 10.82 = Skt *ābhyās*, YAv *bāzuwe* 'with both arms' § 67 cf Skt *bāhūbhyām*, YAv *hina<sup>n</sup>wyō* 'from fetters' Yt 13.100 beside YAv *gātubyō*.

- (b) The combination internal *dr* remains generally unchanged

YAv. *hšudrāš* 'from seed' = Skt *kṣudrāt*, YAv *udrəm* 'otter' = Skt *udrām*, GYAv *ar<sup>n</sup>dra-* 'pious', GYAv *sādra-* 'misfortune', YAv *da<sup>n</sup>drāna-* 'being held' *√dar-* = Skt *√dhar-*

- (c) In some other instances internal *d* remains in YAv unchanged

YAv. *vadar<sup>n</sup>* 'weapon', GAv *vadar<sup>n</sup>* = Skt *vādhar*, YAv *yaza<sup>n</sup>ma<sup>n</sup>de* 'we worship' = Skt *yājāmahē*, etc., YAv *var<sup>n</sup>dapəm* 'growth', beside *var<sup>n</sup>daya* 'make thou grow' = Skt *vardhāya*.

§ 86. Instead of internal *ḍ* in YAv., *ḥ* is sometimes written, especially before *u*, *ṽ*.

YAv *vīḥuṣī*, *vīḥuṣīm* 'having knowledge' = Skt. *vidūṣī*, *vidūṣīm*, GAv. *vīduṣē*, YAv. *carapwe* 'ye go' Yt. 13.34 = Skt *cāradhvē*, YAv *daḥuṣō* 'of creator' = GAv *daduṣō*; YAv *ar<sup>n</sup>ḥwa-* 'uplifted' as variant to *ar<sup>n</sup>dwa-*. So YAv. *daḥartī* 'he gives' = Skt *dādati* RV. 2.35 10; YAv *zgaḥartī* 'vanishes' beside YAv. *zgaḍartī*, GAv. *vaēpā* Ys. 5.6 'he knows', beside GAv. *vaēdā* = Skt *vēda*.

§ 87 Instead of internal YAv. *w*, we sometimes find YAv. *v* written.

YAv. *avarōiṣ* 'should bring out' = Skt. *ā-bharēt*; YAv. *hšmāvōya* 'to you', beside GAv. *hšma<sup>n</sup>byā*, YAv *yušmaoyō* = Skt *yusmābhyam*; YAv *māvōya* 'to me', GAv. *ma<sup>n</sup>byā*; YAv. *gər<sup>n</sup>vayete* 'he seizes' (for *\*gərwayeti* § 70 Note 2) = Skt *grbhāyati*, YAv. *vaēbya*

'with both' (for *uvaēbya* § 68 for *uwaēbya*), cf. Skt *ubhābhyām*, GAv *ubōibya*, YAv *frabavara* 'he brought forth' = Skt *babhāra*. Perhaps YAv *arwi* > *avi* > *aoi* 'unto' = Skt. *abhi*.

Note On Av *pw* for *tv*, *dw* for *dhv*, etc., see §§ 94, 96.

Av. *z j*.

§ 88. From the fact that the original sonant aspirates fell together with the mediae in Avesta, § 82, and also from the two-fold nature of Skt. *j* and *h*—see Brugmann, *Grundriss der vergl. Gram.* §§ 452, 480, 451,—is to be explained the following relation between the Avesta and the Sanskrit.

$$\begin{array}{c} \text{Skt} \\ \text{Av. } j < \begin{smallmatrix} j \\ h \end{smallmatrix} > \text{Av. } z \\ \text{Skt.} \end{array}$$

(1) Av. *j* = Skt. *j*

YAv. *jvāntəm*, GAv. *jvāntō* 'living' = Skt. *jīvan-tam*, etc. (§ 68 Note 2); YAv *jaṇvā* 'having smitten' = Skt. *jaghñvān*;—YAv. *yyā* 'bowstrings' = Skt *jyās*, GAv. *jyātāuš* 'of life', cf. Skt. *jīvātōs*, also GYAv. *aojištō* 'strongest' = Skt *ōjisthas*, GYAv *ʔpejō* 'destruction' = Skt. *tyājas*.

(2) Av. *j* = Skt. *h*.

YAv. *jañtārəm* 'smiter' = Skt *hantāram*; YAv. *jañti* 'he smites' = Skt. *hanti*; YAv. *arʔjati* 'is worth' = Skt. *ārhati*; GYAv. *drujəm* 'Deceit, Fiend' = Skt. *drúham*.

Note 1. According to § 83, the media *j* when initial should in YAv. pass over into its corresponding sonant spirant, this spirant has in our alphabet fallen together with the sonant sibilant *ž*. Hence the relation §§ 177, 178 below YAv *ž* = Skt. *j*,—YAv *ž* = Skt. *h*.

Note 2. Owing to the etymological relation *g/j*, we sometimes find Av. *j* = Skt *g* — e. g. GYAv. *hañjamana-* 'assembly' = Skt *sagámana-*,



GYAv. *jasōt* 'he might come' = Skt. *gāchat*, Av. *√jad-* 'to beseech', cf. Skt. *√gad-*.

Note 3. Av. *j* also sometimes answers to Skt. *gh* — e.g. Av. *drāj-ištam* 'longest' = Skt. *drāghuṣṭham*, Av. *drājō* 'length, duration', cf. Skt. *drāghmán-*.

### Bartholomae's Law.

See Bartholomae, *A. F.* 1 p. 3 seq., *A. F.* iii. p. 22 Note

§ 89 The combination, original aspirate mediae + *t* or + *s*, had already in the Indo-Iranian period become media + *dh* or + *zh*, the consonant group thus arising is then treated according to the special laws of the language, Indic or Iranic. In GAv the law is carried through without exception (but seq. § 82 a, and Note) In YAv., however, the law shows a number of exceptions § 90 — Examples of the law from GAv. are

GAv. *aogədā* 'he spake' to *√aug<sub>z</sub>h* + ending *ta*, cf. Gk. εὔχομαι, Skt. *ōhatz*, GAv. *cagədō* 'they two grant' to *√k<sub>2</sub>ag<sub>z</sub>h* + *-tas*. — GYAv. *vr̥rəzdā-* 'grown great, mighty', to *√vardh* + *-ta-*, cf. Skt. *vr̥ddhā-*, GAv. *dazdē* 'he makes', to *√dhā-*, pres. stem *dadh* + *-tē*, GYAv. *mazdāh-*, nom. *mazdā* 'wisdom, Mazda', to 'orig. *√mandh* + *-tas*' = Skt. *-mādhās-*. — GAv. *gərəždā* 'he complained', to *√garg<sub>z</sub>h* + *-ta*, cf. Skt. *gārha-*. — With orig. *s*, GAv. *aojžā* 'thou spakest', to *√aug<sub>z</sub>h* + *-sa*, 2nd sg. pret. mid., — GAv. *diwədyāi* 'to deceive', to orig. *√dab<sub>h</sub>h* + *-sa-*, infin. desiderative, cf. YAv. *diwəzaf* 'from deceit', a substantive from desid. stem, cf. Skt. *dīpsati*.

§ 90 In YAv., as compared with GAv., this law holds good only in part, as for the rest, the old tenues *t*, or surd sibilant *s*, is restored and assimilation then takes place. Thus —

YAv. *aošta* 'he spake', to *√aug<sub>z</sub>h* + ending *ta*, beside GAv. *aogədā*, YAv. *društō* 'deceived', to *√draug<sub>z</sub>h* + *-ta-*, = Skt. *drugdhās-*. — YAv. *daste* 'he makes', to *√dhā-*, pres. stem *dadh* + *tē*, beside GAv. *dazdē*, YAv. *maštīm* 'wisdom' to orig. *√mandh* + *-ta-*, beside GAv. *humqəzdra-*, YAv. *mqəzdra-*. — YAv. *dapta* 'deceived' nom. f. past ptcl. to orig. *√dab<sub>h</sub>h*, cf. Skt. *dabdhā-*. — With orig. *s*, YAv. *važata* 'he carried' (*s* restored § 165), 3rd. sg. mid. *sa-* aor. to *√vag<sub>z</sub>h*, beside YAv. *važaf* 'he carried'

## Semivowels.

Av. *ɾ* *y* (initial), *ɿ* *y* (internal); *ɸ* *v* (initial), *ɿ* *v* (internal).

§ 91. **General Remark.** The semivowels *ɾ* *y* and *ɸ* *v* were probably spirants; internal *ɿ* *y* and *ɿ* *v* were apparently sometimes spirant, sometimes vocalic (see § 92 Note 1).

Note In a few instances *ɿ* *y* and *ɿ* *v* stand as initial, when representing *ɿy*, *ɿv* GAv *𐭠𐭣𐭥𐭥𐭥* *iyadacā* 'and here' Ys 35.2 (pron. stem *ɿ*), YAv. *𐭠𐭣𐭥𐭥𐭥* *uvaz̥bya* 'with both', Skt *ubhābhyām*—see §§ 87, 68

Av. *y* = Skt. *y*.

§ 92. Av *y* (initial and internal) corresponds to Skt *y*

Av. *yasnəm* 'worship' = Skt *yajñám*, Av *tāyuš* 'thief' = Skt. *tāyís*, GAv *ahurakya* 'of Ahura' = Skt. *ásurasya*.

Note 1. (a) A possible test as to when *ɿ* *y* is spirant or semivowel, may perhaps be found in the treatment of a preceding *t*, e g *ha'pya* 'true' (*y* spirant) but *dā'tya-* 'lawful' (*y* semivowel *dā't-i-a-*) (b) Moreover the metre shows that *y* is often to be read with vowel value *ɿy* § 68 GAv. *fr̥yō* 'friend' (read *fr-ɿy-ō*) = Skt *pr̥iyās*, YAv *bitya-* 'second' (read *bít-ɿy-a-*) = Skt *dvit̥iya-*.—In Yt 13 99 initial *ɾ* must be read *ɿy* in *yaēša* 'he has sought' = Skt *ɿyēša*.

Note 2. On Av. *y* = Skt *v*, in *tanuyē* etc, see § 190.

Av. *v* = Skt. *v*.

§ 93 Av. *v* (initial and internal) corresponds to Skt. *v*

Av. *vastrəm* 'vesture' = Skt *vāstram*, Av *vātō* 'wind' = Skt. *vātas*,—Av. *tātava* 'he has power' = Skt. *tātāva*, Av *hvaspō* 'with good horses' = Skt. *svásvas*.

Note 1 Metricaly *ɿ* *v* is often to be read as a vowel Thus Av. *gažpāhva* 'among beings' Ys 9.17 (loc. *ōāhu* + *a* postpos.), *°cipražva* 'among seeds', GAv. *tvēm* 'thou' (read *tuēm*) = Skt *tvám* (*tuám*), YAv. *kva* 'where' (read *kua*) = Skt. *kvā* (*kūa*)

Note 2. On Av. *v* for *w*, see § 87.

Note 3 On Av *v* for Skt *uv* see § 68

Original *v* in Combination with Consonants.

Av. representative of Skt. *tv*.

§ 94. The combination original *tv* (1) generally becomes Av. *p̥w*; (2) it remains unchanged when a sibilant

precedes or when *v* preserves its vocalic character *u*.—When samprasāraṇa with following *a* takes place, *t* remains unaltered.

- (1) GYAv. *hṛaḥwā*, *hṛaḥwō* 'by, of wisdom' = Skt. *krátvā*, *krátvas*; YAv. *ḥwam* 'thee' = Skt. *tvām*, Av. *maḥwa-* 'to be thought, thought', for \**mantva-*,—  
 (2) Av. *varštva-* 'to be done, act', Av. *ratvō* 'O Master', *gātuvō* 'from the seat' (prob. *rat-u-ō*, *gāt-u-ō*); GAv. *tvēm* 'thou' (*tuēm*) —YAv. *tūm* 'thou' = Skt. *tvām*.

#### Original *pv*.

§ 95 The combination original *pv* apparently seems to become *f* in Av —e.g. Ys 57 29 *āfṇte* 'they are overtaken', for earlier \**āpvaṇte* (cl 8), Av. *āfṇtəm* 'aquosum' for older \**āpvaṇtam*, Av. *hušvafa* 'slumbering' nom sg from orig. \**sušvapvan(t)*—.

#### Original *dv*, *dhv*.

- § 96 The combination original *dv*, *dhv* becomes  
 (1) when initial, GAv. *dv*, *dab*; in YAv. *ḍb*, *b* (*dv*);—  
 (2) when internal, GAv. *dv*, in YAv. *ḍv*, *ḍw* (*dv*).

##### (1) Initial.

GAv. *dvaēšanhā* 'through hatred' (YAv. *ḥbaēšanha*) = Skt. *dvēśasā*; GAv. *dabīšṇtī* 'they hate' (cf. YAv. *ḥbaēšayāḥ*) = Skt. *dvīśānti*, GAv. *dabitīm* 'second' (YAv. *bitīm*) = Skt. *dvitīyam*.—YAv. *ḥbaēšanha* 'through hatred' = Skt. *dvēśasā*, YAv. *ḥbaēšayāḥ* 'may harm through hatred' = Skt. *dvēśdyāt*; YAv. *bitīm* 'second' = Skt. *dvitīyam*.—YAv. *dva* 'two' = Skt. *dvā*; Av. *dvarəm* 'door' = Skt. *dvāram*; Av. *dvaṣati* 'rushes, springs' = Skt. *dhvaṣati*.

##### (2) Internal.

GAv. *advaēšō* 'without harm' = Skt. *advēśās*, GAv. *vidvā* 'knowing', YAv. *vidvā* = Skt. *vidvān*,—GAv. *advānəm* 'path', YAv. *adwanəm* = Skt. *ādhvānam*.

—Av. *didvaēša* 'I have hated' = Skt. *didvēša*, YAv. *vīdvaēštvo* 'foe to harm'.

Note. In YAv. *viθbaēšanham* 'foe to malice' and *vīdvaēštvo* 'foe to harm', the *θb*, *dv* is treated apparently as initial,—prefix *vi*.

Av. representative of Skt. *sv*.

§ 97. The combination *sv* (Skt) appears in Av. as *sp*.

Av. *vīspəm* 'all' = Skt. *visvam*, Av. *aspō* 'horse' = Skt. *āsvas*, Av. *spaēləm* 'white' = Skt. *svētām*.

§ 98 On Av. representative of *sv* (Skt.), see § 130.

Av. representative of Skt. *hv*.

§ 99. The combination Skt. *hv* appears in Av. as *zb*.

Av. *zbayemi* 'I invoke' = Skt. *hváyāmi*; GAv. *duž-azōbō* 'male-dictus' cf. Skt. *√hvā*.

## Liquid.

Av. *ṛ*.

§ 100. The Av liquid is *r*, it corresponds to Skt. *r* and *l*, the letter *l* being wanting in Av.

Av. *r* = Skt. *r* (*l*).

Av. *raṣəm* 'wagon' = Skt. *rātham*, Av. *narəm* 'man' = Skt. *nāram*; Av. *srīrō* 'beautiful' = Skt. *srī-rās*, *srīlās* — Av. *hukərəpta* 'well-formed' = Skt. *-kṛptā*, GAv. *hrapatī* 'arranges', cf. Skt. *kālpatē*

Note 1. In Av, *hr* appears instead of simple *r* when immediately followed by *k* or *p* — YAv. *vhrkō* 'wolf' = Skt. *vṛkas*, GYAv. *kəhrpəm* 'corpus' = Skt. *kṛpam*, YAv. *mahrkō* 'death' = Skt. *markās*, cf. GAv. *marakaē-cā* 'morti-que', YAv. *kahrkana-* nomen propr, cf. Skt. *kṛkapa-*. See Bartholomae, *A F.* II 39, Brugmann, *Grundriss der vergl. Gram.* § 260

Note 2 On *urv-* (i. e. *urv-* for *vr-*), see § 191.

Note 3. On *r* in vowel combinations *ar*, *aṛ*, *aur*, *ər*, see § 48.

## Nasals.

Av. ı, ȣ, ı, ı, ı

*n, n, v, ȣ, m.*

§ 101. **General Remark.** Of the nasals in Av., ı *m* corresponds in general to Skt. *m*.—To the Skt. *n* there correspond in Av., ı *n* and ȣ *n*,—the latter, a modification of ı *n*, stands before stopped consonants.—The letter ı *v* is evidently guttural in Av. *pantanhəm* 'fifth' from \**panktasva*. Otherwise ı *v* stands in the combination *vh*, *vuh* derived from orig *s*-syllable § 108.—The character ı *ȣ* is palaeographically, from the manuscripts, a modification of ı *v*, it occurs for *v* in connection with *h* when it is preceded by an *i*- or *e*-sound § 118 Note.

§ 102 Av *n* occurs initial, internal (except before stopped-sounds), and final

Av. *nāma* 'name' = Skt. *nāma*;—Av. *tanuš* 'body' = Skt. *tanūś*,—Av. *anyō* 'another' = Skt. *anyās*, Av. *vavanvā* 'victorious' = Skt. *vavanvān*,—Av. *varšnōiš* 'of a male' = Skt. *vr̥ṣṇēs*,—Av. *barən* 'they carried' = Skt. *ābharan*.

§ 103 Av *ȣ* occurs before *k, g, c, j, t, d* and *-byō* (for *-dbyō*), *bya*.

Av. *zangā* 'upper part of foot' = Skt. *jāṅghā*,—Av. *pañca* 'five' = Skt. *pāñca*,—Av. *rəṇjati* 'bestirs, hurries' = Skt. *ṛghati*,—Av. *aṇtarə* 'inter' = Skt. *antār*, Av. *barənti* 'they carry' = Skt. *bhāraṇti*; Av. *barəzəṇbya* 'for the two great ones'.

Note For *-ng* see under Sibilants § 128.

§ 104 On Av ı *v*, ı *ȣ*, see above General Remark

§ 105. Av *m* occurs initial, internal, final.

Av. *madəməm* 'midmost' = Skt. *madhyamām*, Av. *aməm* 'strength' = Skt. *āmam*, Av. *mraom* 'I spake' = Skt. *ābravam*.

Note 1. The *m* in Av. *√mru-* (opp. Skt. *√brū-*) is probably the more original.

Note 2. On initial *m* = Skt. *sm*, see § 140.

## Sibilants.

Av. *ṣ*, *ṣ̌*, *ṣ̍*, *ṣ̎* — *ś*, *ṣ*.

*s*, *š̌*, *š̍*, *š̎* — *z*, *ž̌*.

§ 106 **General Remark.** Of the sibilants, *s*, *š̌*, *š̍*, *š̎* are surd; and *z*, *ž̌* are sonant. In Avesta, *s* corresponds to both Skt. *s* and to *ś*.—Av. *š̌* answers in general to Skt. *ś*. The letter Av. *š̌* is chiefly final after *ṛ*, *ṛ̌* and consonants, also in some ligatures. Av. *š̌* is not so common, chiefly before *y*.

Note Av. *š̌*, *š̍*, *š̎* are palaeographically closely related. In most MSS, *š̌* and *š̍* interchange with each other. In the younger Indian MSS, *š̌* is the predominant character, the Persian MSS. often (though by no means throughout) show a preference for *š̍* when the sound answers to orig. *ṛ̌*. In the four oldest MSS, with Pahlavi translation, *š̌* is the principal character,—*š̌* standing as final or in ligatures. This rule is there preserved almost without exception.—In the old Mss *ṛṣ̌* has a double value—(1) as a ligature for *š̌* + *k*, *huš̌ku* 'dry', et al., or (2) it is a modification of *š̌*, *š̍* before *y*, § 162. Younger MSS write in the (1) first case *š̌k*, in the (2) second case they have a special ligature.—See Geldner, *Drei Yasht* p. viii seqq.

AV. *s*.

§ 107. **General Remark.** Av. *s* is of three-fold origin:—

1. = original *s*,
2. = older palatal *ś* (Skt. *ś*),
3. = developed.

1. Original *s*.

§ 108. **General Remark.** Original *s* (1) under certain conditions remains *s* in Avesta (2) but generally otherwise becomes *h* (*ṣh*).

1. Original *s* remains *s*.

§ 109. Original *s* remains *s* in Avesta before initial *k*, *c*, *t*, *p*, *n*, or internal before the same letters when it is preceded by *a*, *q*, *ā*.

Av. *skambəm* 'scaffold' = Skt. *skambhām*, Av. *yās-karət-* 'making efforts', cf. Skt. *a-yās-*, Av. *skəndəm* 'broken', *scəndayeti* 'breaks asunder', cf. Lat. *scindere*. —Av. *staotāram* 'praiser' = Skt. *stōtāram*, Av. *vaste* 'he clothes' = Skt. *vāstē*; Av. *āste* 'he sits' = Skt. *āstē*, GAv. *mąstā* 'he thought' = Skt. *amąsta*, Av. *dąstvaəm* 'cunning, skill', cf. Skt. *dąsas-*; GAv. *spər-dānī* 'I will strive' = Skt. *spārdhāni*, Av. *manaspaor̥ya-* 'having the mind pre-eminent'. —Av. *snayaēta* 'should wash' = Skt. *snāyēta*, Av. *āsnatāram* 'priest who washes the utensils', cf. Skt. *a-snātāram* 'dreading water'.

ii Original *s* becomes *h*.

§ 110. Original *s* becomes *h* in Av., regularly when initial before vowels.

Av. *hapta* 'ἑπτά' = Skt. *saptá*, Lat. *septem*; Av. *haca* 'with, from' = Skt. *sácā*, Av. *haoməm* 'Haoma' = Skt. *sōmam*; Av. *hō* 'he' = Skt. *sás*, Av. *hūhtəm* 'good word' = Skt. *sūktám*, Av. *hakərət* 'at one time' = Skt. *sakṛt*.

*as*.

§ 111. The combination old *as* becomes in Avesta (1) *ah-*, (2) *avh-*, *av-*, (3) *-ō* (final).

Old *as* = (1) Av. *ah-*.

§ 112. α. Old *as* = Av. *ah-* — regularly before *i*, *ī*.

YAv. *ahī* 'thou art', GAv. *ahī* = Skt. *ási*, GAv. *nəmahī* 'in homage' = Skt. *námasi*.

§ 113. β. Old *as* = Av. *ah-* — before *ı*, *ī*, when the *a* becomes *e*, § 34

Av. *dārayehı* 'thou holdest fast' = Skt. *dhāráyası*, Av. *ıadyehı* 'thou askest', Av. *sadayehı* 'thou appearest' = Skt. *chadáyasi*, Av. *aoyehıš* 'more strong' (acc pl fem) = Skt. *ōjīyası*.

§ 114. γ. Old *as* = Av. *ah-*, generally before *u*, *ū* and their strengthenings.

Av. *qzaku* 'in distress' = Skt. *qhasu*, Av. *ahurəm* 'Ahura, Lord' = Skt. *ásuram*; Av. *ahūm* 'life' = Skt. *ásum*.

§ 115. *ḍ*. Old *as-* = Av. *ah-*, the *a* before *u*, *v* then passing over into *o*, *ō*.

Av. *vohu* 'good' = Skt. *vásu*, GAv. *baḥšōhvā* 'distribute' = Skt. *bhákṣasva*.

§ 116. *ε*. Old *as-* = Av. *ah-* rarely before *e*, cf. perhaps § 35 Note 2.

Av. *raodahe* 'thou growest' = Skt. *ródhasi*, Av. *pāvhahe* 'thou mayest protect' (aor. subj.) Yt. 8.1 = Skt. *pāsasi*.

Old *as-* = (2) Av. *avh-*.

§ 117. *α*. Old *as-* = Av. *avh-*, regularly before *a*, *ā*, *å*, *ā̊*, *ō̊*, *ō̊i*, *å*.

Av. *vavhanəm* 'vesture' = Skt. *vásanam*, GAv. *nəmanvā* 'with homage' = Skt. *námasā*.—Av. *vavhūš* 'of good' = Skt. *vásōs*.—Av. *avavhō* 'of help' = Skt. *ávasō*.—GAv. *rāvavanhōi* 'thou mayest offer' (aor. subj.) = Skt. *rāsasē*; Av. *ušanham* 'of dawns' = Skt. *usāsām*.

Note. An exception is Av. *dahākō* 'Dragon', *dahakāca*.

§ 118. *β*. Old *as-* = Av. *avh-*, generally before *e*, *ē*, *ae-ca*, but cf. § 116.

YAv. *avanhe*, *avanhaē-ca*, GAv. *avanhē* 'for help' = Skt. *ávasē*, GAv. *nəmanhē* 'for homage' = Skt. *námasē*.

Note. Here Av. *vh-* may appear instead of *vh-* when epenthetic *i* precedes it, or when *a* is shaded to *e* after *y* § 34.—YAv. *avaivhe* 'for help' beside *avanhe* = Skt. *ávasē*, GAv. *didaiivhē* 'I was made wise' (redupl. aor.)—YAv. *yevhe* 'of which' = Skt. *yásya*, GAv. *srāvayevhē* 'to make heard', GAv. *rāšayevhē* 'to harm'—cf. the Skt. infinitives in *-asē*.

§ 119. *γ*. Old *as-* = Av. *avh-*, seldom before *u*

Av. *vavhuš* 'good' = Skt. *vásus*, Av. *avhuš* (beside *ahūm*) 'life' = Skt. *ásus*.



Old *-as* = (3) Av. *-ō*.

§ 120. Old *-as* final = Av. *-ō*,—(GAv. often has *-ā* § 32).

Av. *puṣrō* 'son' = Skt. *putrás*; Av. *iṣavō* 'arrows' = Skt. *isavas*; Av. *dārayō* 'didst hold fast' = Skt. *dhārāyas*.—Cf. GAv. *yā* 'who' (YAv. *yō*) = Skt. *yás*; GAv. *vā* 'of ye' (YAv. *vō*) = Skt. *vas*; GAv. *mazā* 'great' (gen.) = Skt. *mahás*.

Note. Observe that *as* is retained before enclitic *ca* 'que', etc. Av. *iṣavasca* 'and arrows' = Skt. *iṣavaś-ca*, Av. *iṣavasciṭ* 'even the arrows' = Skt. *iṣavaś-ciṭ*, Av. *yasca* 'and who' = Skt. *yás-ca*.—Av. *nəmas* *tē* 'homage to thee' = Skt. *nāmas tē*, Av. *yastat* 'qui id' = Skt. *yás tāt*.

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*ās*.

§ 121. The combination old *ās* becomes in Avesta (1) *āh*-, (2) *ānh*-, (3) *-ā* (final).

Old *ās*- = (1) Av. *āh*-.

§ 122. Old *ās*- = Av. *āh*- regularly before *i*, *ī*, *u*, *ū*.

Av. *bavāhi* 'mayest thou be' = Skt. *bhāvāsi*; Av. *pāhi* 'thou protectest' = Skt. *pāhi*.—Av. *dāhīm* 'creation' = Skt. *dhāsim*; GAv. *rāhī* 'I offer' (aor.) = Skt. *rāsi*.—Av. *āhurōiš* 'of the Ahurian', cf. Skt. *āsurēs*; GAv. *āhū* loc. pl. fem. of *aēm* 'this' = Skt. *āsú*.

Old *ās*- = (2) Av. *ānh*-.

§ 123. Old *ās*- = Av. *ānh*-,—before *a*, *ā*, *ə*, *e*, *ē*, *ō*, *ōi*, *a*.

Av. *āvha* 'has been' = Skt. *āsa*, Av. *prāvhaŋyete* 'he terrifies' = Skt. *trāsāyatē*; Av. *nānhābya* 'with both nostrils' = Skt. *nāsābhyām*,—Av. *māvham* 'moon' = Skt. *māsam*;—GAv. *rānhē* 'I offer' = Skt. *rāsē*;—Av. *ānhō* 'of mouth' = Skt. *āsās*,—Av. *dānhōiṭ* 'creation' (abl.), cf. Skt. *dhāśi*,—Av. *āvham* 'of these' (fem) = Skt. *āsām*.

Old *-ās* = (3) Av *-ā*.

§ 124. Old *-ās* final = Av. *-ā*—regularly.

Av. *buyā* 'mightest be' = Skt. *bhūyās*; Av. *haēnayā* 'of an army' = Skt. *śēnāyās*, Av. *dā* 'thou madest' = Skt. *ādhas*.

Note. Before enclitics (*ca* etc), orig. *-ās* appears as *-ās* —Av. *gā-  
pāśca* 'and the Gathas' = Skt. *gāthāśca*, Av. *urvarāśca* 'and trees' = Skt. *urvārāśca*, Av. *haēnayāśca* 'and of the army' = Skt. *śēnāyāśca*, —GAv. *dāścā* 'and madest', *dās-tū* 'thou madest' = Skt. *ādāśca*, etc.

Original *ns*.

§ 125. The combination old internal *-ans-* before vowels becomes:—(1) in YAv. *-avh-*, *-əvh-*, *-qh-*, —(2) in GAv. *-əngh-*, *-əh-*.

Old *-ans-* = (1) YAv. *-avh-*, *-əvh-*, *-qh-*.

§ 126. α. Old *-ans-* internal = YAv. *-avh-*, *-əvh-* before *ā*, *a*, *ə*, *ōi*.

YAv. *savhāni* 'I shall proclaim' = Skt. *śasāni*, YAv. *davhānha* 'with cunning, skill' (Ny. 1.16) = Skt. *dāśasā*. —YAv. *vəvhən* 'they will struggle' (Yt. 13.154) = Skt. *vāśan*. —YAv. *savhōiś* 'shouldst proclaim' = Skt. *śasēs*. —Similarly YAv. *javhəntu* 'shall injure' (Vd. 2.22), cf. Skt. *hṛsantu*.

§ 127. β. Old *-ans-* = YAv. *-qh-*, before *z*, *y*.

YAv. *dahištəm* 'most cunning, skilled' = Skt. *dāśištām*; YAv. *zəhyamnanəm* 'of those who will be born' (√*zan-* = Skt. √*jan-*).

Old *-ans-* = (2) GAv. *-əngh-*, *-əh-*.

§ 128. Old *-ans-* internal = (α) GAv. *-əngh-* (or *-əh-*) before vowels;—and = (β) GAv. *-əh-* before *m*.

(a) GAv. *sənghānī* 'I shall proclaim' = Skt. *śasāni*; GAv. *vənghaṭ*, *vənghən* 'shall strive' (aor.) = Skt. *vāśat*,

GAv. *sānghō* 'proclamation, proclaimer' = Skt. *śasas*.

—GAv. *mānghī* (also *māṇhī*) 'I thought' = Skt. *maṣi*.

—GAv. *fšānghyō*, *fšānghīm* 'thrifty' = orig. \**psansyas*.

—(b) *māhma'dī* 'we thought' (*s*-aor. from *√man*).

§ 129. The combination old final *-ans* = (1) YAv. *-an*, or *-a* (*-as-ca*), *-ā* (*-ās-ca*);—(2) GAv. *-āng*, *-ā*.

YAv. *daēvaṇ*, GAv. *daēvāng* 'Demons' = Skt. *dēvān*.

—GAv. *spəntāng amāšāng* Ys. 39.3 = YAv. *amāšā spəntā*

= YAv. *amāšās-ca spəntā* = GAv. *amāšā spəntā* = YAv.

*amāšas-ca spəntā* (acc pl) = Skt. *amṛtān*.—YAv.

*aēsmaṇ*, *aēsmaš-ca* 'wood', cf. Skt. *āsvān*, *āsvāśca*;

YAv. *var'sās-ca* 'hair'.

Note In some of the above examples, it might be suggested that YAv. *ā* is perhaps due to Gatha influence

#### Original *sv*.

§ 130. The combination orig. *sv* becomes in Avesta *hv* or *h*.—Sometimes, *sv* when internal, becomes *nuh* (also written *nh*)

(1) Orig. *sv*-initial = Av. *hv-*, *h-*.

GYAv. *hva-*, also *ha-* 'suus' = Skt. *svá-*, GYAv. *hvar* 'sun' = Skt. *svār*, YAv. *hvaspō* 'having good horses' = Skt. *svásvas*.—YAv. *hvanharam* 'sister' = Skt. *svásāram*, GYAv. *har'nā* 'splendors', cf. Skt. *svārṇara-*, YAv. *hīsaŋ* 'he sweated', fr. Av. *√hid-* = Skt. *√vid-*.

(2) Orig. *-sv*-internal = Av. *-hv-*, *-h-*, *-nhv-*, *-nuh-* (Pers MSS. *-nh-*).

(a) It becomes *hv*,—after *ā*—YAv. *āhva* 'among these' (*āhu* + *a* postpos) = Skt. *āsú*; YAv. *ūnāhva* 'in empty holes' = Skt. *ūnāsu*, YAv. *vyar'pāhva* 'in separate places' (loc) —After *a*—GAv. *grājahvā* 'hear thou' = Skt. *ghṛāśvasva*, so YAv. *dāmahva* 'among creatures' (loc. *an*-stem + *a*) = Skt. *dhāmasu*.—After *ō* (= *a* § 39)—YAv. *ba-ḥšāhva* 'distribute thou' = Skt. *bhāśvasva*.—(b) Becomes *h*,—after *a*—GAv. *nəmahva'iīš* 'full of homage' = Skt. *nāmasvatīś*, YAv. *harahva'tim* nom propr = Skt. *sārasvatīm*.—So (see below under Composition) YAv. *pari'rišvaḥlām* 'surrounded' = Skt. *pariṣvaktam*.—(c) Becomes *-nuh-*

(-*sh*-, -*shv*-)—GYAv *vanuhim* 'good' (fem), Pers MSS *vanhim* = Skt *vāsvim*, YAv *pa'dyauha* 'set foot, abide' = Skt *pādyasva*, YAv *hunauha* 'press haoma-juice', cf Skt *sunuṣvā*,—YAv *aojauhan̥t*, GAv *aojōnghvan̥t*, *aojōnhvan̥t* 'strong' = Skt *ōjasvant* —YAv. *vanhvam* 'of good things', beside *vohunam*, YAv *har'nauhvanta* 'glorious', cf Yt. 15.56, beside *har'nauhantam*, YAv *var'cauhantam* 'brilliant' Yt 12.1 = Skt *\*varcasvantam*.

Note In *rāma hāstrəm* orig 'having good pastures', *h* = orig *su* + *v* (§ 68)

### Original *sy*

§ 131. This combination, orig. *sy* preceded by a vowel, becomes somewhat complicated in Av, owing to the varied treatment of *y*, as *y* sometimes remains after *s* has become an *h*-sound, or *y* sometimes vanishes, with or without leaving a trace of epenthesis. In GAv., *y* is generally retained, in YAv *y* generally vanishes.

#### (A) *y* remains

§ 132. Orig. *sy* = (1) Av. *hy* (the *y* remaining);—mostly GAv., more rare YAv.

(a) YAv *hyāf* 'might be' = Skt *syāt*, YAv *uzdāhyamnanam* 'of offerings to be elevated', cf Skt. *dhā-sy-atē*, YAv *māhyaz̐byō* 'to lords of the month' = Skt. *māsyēbhyas*, YAv *manahyō* 'spiritual' (nom sg) for *\*manasyas*.—(b) GAv *ahurahyā* 'of Ahura, Lord' = Skt *āsurasya*, GAv *ahyā* 'of this' = Skt *asyā*, GAv *vahyō* 'better' = Skt *vāsyas*.

§ 133. Orig. *sy* = (2) Av. *hy*, mostly GAv., rarely YAv.

(a) YAv *dahyunam* 'of countries', cf Skt *dāsyu-*, and YAv. *hyaona-*, *hyaonya-* nom. propr —(b) GAv *vahyā* 'melior' = Skt *vāsyān*; GAv *ahyā.ā* 'ejus-que' (beside *ahyā*) = Skt *asyā*. Cf Geldner, *Studien zum Avesta* p. 141.

#### (B) *y* vanishes

§ 134. Orig. -*sy*- internal = (1) Av. -*sh*-, the *y* vanishing without leaving epenthesis.

YAv *vanhō* 'melius' = Skt *vāsyas*, YAv *aēvanhō* gen sg fem. (orig -*iyās*) from *aēva-* 'one'

§ 135. Orig. *-sy-* internal = (2) Av. *-yph-*, the *y* vanishes but leaves epenthesis.

YAv. *a<sup>i</sup>yphə* (also *ayphə*) 'of this' (fem) = Skt *asyās*, YAv. *da<sup>i</sup>yhāuš* 'of country', cf Skt *dāsyu-*

§ 136. Orig. *-sy-* internal = (3) Av. *-yph-*, the *y* with a following *a* becoming *e*.

(a) With epenthesis—YAv. *a<sup>i</sup>yhe* 'of this' = Skt. *asyā*.—(b) Without epenthesis—YAv. *yeyhe* 'of whom' = Skt. *yāsya*.

§ 137. Orig. *-sy-* internal = (4) Av. *h-*, the *y* with a following *a* having become *e*, § 67. Very common in YAv genitive singular

YAv. *ahe* 'of this' = Skt *asyā*, YAv. *ahurahe* (beside GAv. *ahurakhyā*) 'of Ahura' = Skt. *āsurasya*.—Isolated GYAv. *vahehīš* 'the better ones' (fem) = Skt *vāsyaśīs*.

#### Original *sr*

§ 138 Orig. *sr-* initial = (?) Av *r-* (the instances are uncertain).

GAv *rəvəhayəm* 'they made fall', cf Skt *srqsayan*, YAv. *ra<sup>v</sup>hə* 'the lame', cf Skt. *√sras-*, *srqs-*, Av *rāmam* 'sickness' = Skt *srāmam*

§ 139 Orig. *-sr-* internal = Av. *-vr-*.

Av. *hazavrəm* 'thousand' = Skt. *sahāsram*, Av. *davrō* 'cunning, wise' = Skt. *dasrās*; ZPhl Gloss. *vavri-*, *vavra-* 'spring', cf. Skt. *vasantā-*; Av. *avrō mānyuš* 'the Evil Spirit'.

Note In GAv. *-ngr-* is also written GAv *da<sup>n</sup>gra-*, *a<sup>n</sup>gra-*.

#### Original *sm*.

§ 140. Orig. *sm-* initial = Av. *m-*, through loss of *h*.

Av *ma<sup>t</sup>* 'with' = Skt *smāt*, YAv. *mahi*, GAv. *mahī* 'sumus' = Skt. *smāsi*.

§ 141. Orig. *sm-* internal = Av. *hm-*.

Av. *kahmāi* 'to whom' = Skt. *kāsmāi*, YAv. *ahnu*, GAv. *ahmī* 'sum' = Skt *āsmi*

Original *sk*<sub>1</sub>.

§ 142. Ong. *sk*<sub>1</sub> = Av. *s* (cf. Skt. *ch*).

Av. *jasaiti* 'he comes' = Skt. *gáchatī*, cf. βάσσει, Av. *isa<sup>1</sup>ti* 'he desires' = Skt. *ichāti*, Av. *yasaiti* 'holds' = Skt. *yáchatī*.

Original *ts*.

§ 143. Orig. *t + s* = Skt. *s* (through intermediate *ss* §§ 185, 186)

GA. *hšmāvasū* (loc. pl.) 'belonging to you' = Skt. *yusmāvatsu*, GA. *dragvasu* 'among the wicked' (*dragvat + su*); YAv. *masyō* 'fish' = Skt. *mātsyas*, YAv. *ašava.hšnus* 'rejoicing the righteous' (Yt. 13.63 nom. sing. *\*t + s*), cf. Av. *hšnūtəm* 'joy'; YAv. *hīsa<sup>1</sup>t* 'he sweated' (*\*d[=t] + s* § 74), cf. Skt. *√svid-*; YAv. *raose* 'thou growest', cf. Av. *raodahe*, *raosta*; GA. *stavas* 'praising' (nom. sg. *stava<sup>1</sup>nt-*), cf. Lat. *aman(t)s*; GA. *dasvā* 'give thou' = Skt. *datśva*; GA. *pišyasū* loc. plur. stem *pišya<sup>1</sup>nt-* 'beholding'.

Original *ps*.

§ 144. Orig. *ps* = Av. *fš*, except before *r*, *tr*.

YAv. *drafšō* 'spear, banner' = Skt. *drapsās*; GA. *hafšī* 'thou extendest', cf. GA. *haptī* from *√hap-* = Skt. *√sap-*; GA. *nafšū* 'among children', cf. *napātəm*, *naptyaēšū* § 187 (5); YAv. *hangər<sup>1</sup>fšāne* 'I will seize' (*s-aor*), beside *gər<sup>1</sup>ptəm*, *√garw-* = Skt. *√garbh-*.

Note 1. Observe *s* remains unchanged before *r*, *tr* — Av. *fš<sup>1</sup>ratu-* 'fruit, reward', Av. *hrafštra-* 'noxious creature'.

Note 2. Observe that *s* (= *sk*<sub>1</sub> cf. § 142) remains unchanged in the examples *tafsa<sup>1</sup>t* (YAv.) 'grew warm', *nərə<sup>1</sup>fsa<sup>1</sup>tī* (GA.) 'it wanes'.

2. Older palatal *ś* (Skt. *ś*).

§ 145. **General Remark.** Older palatal *ś* (Skt. *ś*) commonly appears as Av. *s*. In certain combinations it is changed to *š*.

i. Older palatal  $\acute{s}$  (= Skt.  $\acute{s}$ ) = Av.  $s$ .

§ 146. Older palatal  $\acute{s}$  (= Skt.  $\acute{s}$ ) = Av.  $s$  before vowels, semivowels, and most consonants.

Av. *safānhō* 'hoofs' = Skt. *śaphāsas*; Av. *qsayā* 'of two parties' = Skt. *qśayōs*, GAv. *sāstī* 'he teaches' = Skt. *sāsti*; Av. *pasūm* 'pecus' = Skt. *paśum*, Av. *spasō* 'spies' = Skt. *spāśas*;—Av. *nasyēti* 'he vanishes' = Skt. *nāsyati*, Av. *usyāt* 'he might wish' = Skt. *usyāt*; Av. *isvan-* 'having power', cf. Skt. *īśvarā*;—Av. *višpantiš* 'village-lord' = Skt. *viśpātis*, Av. *usmahi* 'we wish' = Skt. *usmāsi*, Av. *sraēšta-* 'fairest' = Skt. *srēṣṭha-*.

Note 1. On Av.  $\beta$  instead of Av.  $s$  (= Skt.  $\acute{s}$ ), see § 77 Note 2.

Note 2. On older palatal  $\acute{s}$  retained in Av. before  $n$ , see § 160 Note

Note 3. On older palatal  $\acute{s}$  in  $sv$  = Av.  $sp$ , see § 97

Note 4. On Av. *saēna-* 'eagle' = Skt. *syēnā-*, see § 187 (3).

ii. Older palatal  $s$  = Av.  $\acute{s}$

§ 147. Older palatal  $s$  (= Skt.  $s$ ) before  $t$  becomes Av.  $\acute{s}$  (= Skt.  $st$ ). For examples see § 159.

§ 148. Older palatal  $s$  (= Skt.  $s$ ) before  $n$  generally becomes Av.  $\acute{s}$  (= Skt.  $sn$ ). For examples see § 160.

§ 149. Older palatal  $s$  (= Skt.  $s$ ) after Av.  $f$  (= orig  $p$ ) becomes  $\acute{s}$ . For examples see § 161

iii. Older palatal  $s$  = Av.  $z$

§ 150. Older palatal  $s$  (= Skt.  $s$ ) becomes Av.  $z$  before sonants. For examples see § 182

### 3. Developed Av. $s$

§ 151. Av.  $s$  sometimes results from the dentals  $t$  ( $\beta$ ),  $d$  ( $\delta$ ) becoming  $s$  before  $t$ .

Av. *cistiš* 'wisdom' = Skt. *cittis*, Av. *amavastara-* 'stronger' (*amavant*) = Skt. *āmavattara-*; Av. *ristahe* 'of the dead' (*Vriṣṭi-*), Av. *arwi-šastar-* 'one who sits'

(*Vhad-*) = Skt. *sáttar-*; Av. *raosta* 'has grown up', cf. Av. *raodənti*, Skt. *Vrudh-*.

Note. Sometimes *t* (*ṭ*) becomes *s* before *c* — Av. *raəvascipra-* 'of splendid family' (*raəvaṇt-* + *cipra-*); Av. *yašca* 'and when' (*yaṭ* + *ca*).

§ 152. Av. *s* sometimes results from Av. *z* becoming *s* before *m*.

Av. *upasmam* 'upon earth' (acc. fem.), beside Av. *zam*, *zəmō*; Av. *rasmanam* 'of battle ranks', cf. Av. *rāzayeṇte* 'they arrange in ranks' (*Vrāz-* = Skt. *Vrāj-*); Av. *maəsmāna* 'with urine', cf. Av. *maəsaṇti* 'they make urine' (*Vmiz-* = Skt. *Vmih-*), Av. *barəsmāna* 'with barsom', cf. Av. *Vbarz-* 'grow up, be high, great' (= Skt. *Vbarh-*).

§ 153. Av. *s* more rarely results from Av. *z* becoming *s* before *n*. See also § 164 Note 1.

Av. *asnya-* 'belonging to the day' (from *azan-*) = Skt. *tirō-ahnya-* (fr. *āhan-*), Av. *yaśnəm* 'worship' (*Vyaz-* = Skt. *Vyaj-*)

### AV. *š*, *ṣ*, *ṣ*.

§ 154. General Remark. Av. *š* (*ṣ*, *ṣ*) stands either for an original *s* after *i*, *u* and certain consonants, or for an earlier palatal *s* under special conditions.

Av. *š* (*ṣ*, *ṣ*) = Skt. *ś*.

§ 155. Av. *š* (*ṣ*, *ṣ*) answers to Skt. *ś* after *i*, *u*, and their strengthenings, and after *h* and *r*. Cf. Whitney, *Skt. Gram.* § 180.

Av. *išavō* 'arrows' = Skt. *iśavas*; Av. *vahištō* 'best' = Skt. *vásiṣṭhas*; Av. *raēšayāṭ* 'may wound' = Skt. *rēśáyāt*; Av. *sraēšyēti* 'it clings', cf. Skt. *ślīśyati*. — Av. *duš.kərətəm* 'ill-done' = Skt. *duṣ-kṛtām*, Av. *mušti-* 'fist' = Skt. *muṣṭī-*; Av. *gaošəm* 'ear' = Skt. *ghōṣam*; Av. *taošayēti* 'makes still' (Yt. 10.48) = Skt. *tōśáyati*. — Av. *uḥšānəm* 'bull' = Skt. *ukṣānam*, GAv. *vahšyā*



'I will speak' = Skt. *vaksyāmi*.—Av. *varšnōiš* 'of a ram' = Skt. *vrśnēs*; Av. *taršnō* 'thirst' = Skt. *tṛśṇā*.

Note 1. Before *r* we find *s* not *š* though *i* or *u* precede.—GAv. *ḥwisra-* 'glancing', cf. Skt. *√twis-*, YAv. *kusra-*, *ḥisra-*. Similarly in Skt. *usra-*, *tamisra-*, cf. Whitney, *Sanskrit Grammar* § 181 a.

Note 2. Sometimes, *š* is written for *ś* before *y*—GAv. *frašyāmahī* 'we send forth' = Skt. *prēśyāmasi*, YAv. *būšyaṇtām* 'of those to be' = Skt. *bhaviṣyātām*, etc.

§ 156. Av. *-š* from orig. *s*, appears similarly (§ 155) when final after *i-*, *u*-vowels and their strengthenings, also after *h* and *r*, cf. § 192 (3)

Av. *ažiš* 'Dragon' (nom. sg.), *garīš* 'mountains' (acc. pl.); *tanuš* 'body'; *vanhūš* 'good' (acc. pl.), *rašnaoš* 'of Rashnu, Justice'; *vanhūš* 'of the good'; *barōiš* 'thou shouldst bear', *gāuš* 'cow'; *uḥdūiš* 'with words'.—*druḥš* 'fiend'; *ānuš kaḥš* 'following'; *parōdarš* 'Fore-seer' § 192 (3).

§ 157. On Av. *fš* from orig. *ps*, see § 144.

§ 158. Av. *š* (= older palatal *ś* + *s* = Indog. *k<sub>1</sub>s*) = Skt. *kṣ*.

Av. *vaši* 'thou wilt' = Skt. *vākṣi* (*√vas-*), Av. *dīšyāṭ* 'should show' (opt. aor.), cf. Skt. *adīksat* (*√diś-*), Av. *nāšārti* 'may vanish' (aor. subj.), *√nas-*, Av. *parōdarš* 'Fore-seer, the cock' (*-dars* + *s* nom. sg.); GAv. *nāšū* loc. pl. from *nās-* 'loss, mishap'—So Av. *šaēti* 'he dwells' = Skt. *kṣēti*; Av. *mošu* 'quickly' = Skt. *makṣú*, cf. Lat. *mox*—Similarly Av. *dašina-* 'right, dexter' = Skt. *dāksina-*, Av. *√taš-* 'to fabricate' = Skt. *takṣ-*.

Note 1. Indog. *k<sub>2</sub>s* appears in Av. as *ḥš*.—In Skt. orig. *k<sub>2</sub>s* and *k<sub>1</sub>s* fell together in *ks*, but Av. still holds them apart as respectively *ḥš* and *š*. See Hubschmann, *Z.D.M.G.* 38 p. 428. The same distinction between the two original sounds is to be remarked in Prakrit and Pali as observed by Pischel, *Gott. gel. Anz.* 1881, p. 1322.

Note 2. On *ḥšmākam* 'of you' and *āḥšnūš* 'up to the knees', cf. §§ 77 Note 1, 188

§ 159. Av. *š* appears for older palatal *s* (= Skt. *ś*) before *t* (= Skt. *śt*), cf. § 147

Av. *naštō* 'made to vanish' = Skt. *nastás* (*Vnaś-*); GAv. *vaštī* 'he wishes' = Skt. *váṣṭi* (*Vvaś-*); Av. *daršti-* 'seeing, sight' = Skt. *dṛṣṭi-*, Av. *paršta-* 'question' = Skt. *prśtā-* (*Vpras-*); GAv. *daēdōišť* redupl. aor. 3 sg. mid. Av. *Vdis-* 'show' = Skt. *Vdiś-*.

§ 160. Av. *š* appears for older palatal *ś* (= Skt. *ś*) before *n* = Skt. *śn*, cf. § 148.

Av. *ašnaoiti* 'he attains' = Skt. *aśnōti*, Av. *frašnō* 'question' = Skt. *prasnás*; Av. *spašnaoť* 'he espied' *Vspas-* = Skt. *Vspas-*.

Note Sometimes Av. *s* appears instead of the above *š* before *n*, cf. § 146, and Note 2 — Av. *snaša-* 'smiting, wounding', to *Vsnaš-* = Skt. *snath-*, Av. *vasna* 'by will', *Vvas-* = Skt. *Vvas-*.

§ 161. Av. *š* appears for old palatal *ś* (= Skt. *ś*) after Av. *f* (= orig. *p*), cf. similarly, orig. *ps* (dental) § 144

Av. *fšōišť* 'with fetters', cf. Skt. *ś pas-* 'to bind', Av. *hawva-fš-avō* 'having whole flocks' (*pasu-* = Skt. *pasú-*)

Note. On Av. *tafsať*, *nərfsať* see § 144 Note 2.

§ 162 Av. *šy* (or sometimes simply *š*) appears for older *cy*. In GAv. the *y* is mostly retained; in YAv. the *y* is mostly dropped.

YAv. *šyaophnəm*, GAv. *šyaophnəm* 'deed' = Skt. *cyāutnám*, GAv. *ašyō*, YAv. *ašō* 'worse', comparat. to *aka-* (superl. *acišta-*), cf. Skt. *aka-*, YAv. *šavayōiť* 'might cause to go' (*Všu-*) = Skt. *cyāváyeti* (*Vcyu-*), GAv. *šyenī* 'they abide, repose', YAv. *šēitīm* 'repose, joy', cf. Lat. *quies*, GYAv. *fiaša-* 'forward, prone, ready' = Skt. *prācya-*, GAv. *vašyētē* 'is spoken' = Skt. *ucyātē*. See Hubschmann, *Z.D.M.G.* xxxviii p. 431.

§ 163. Av. *š* (*ś*) = Skt. *rt*. See Bartholomae, *A.F.* ii. p. 39.

Av. *aməšəm* 'immortal' = Skt. *amṛtam*, Av. *pəššanō* 'battles' = Skt. *pṛtanās*; Av. *mašyehe* 'of mortal' = Skt. *mártyasya*; Av. *bāšārəm* 'rider' = Skt. *bhārtāram*. — Likewise Av. *ašavanəm* 'the righteous' = Skt. *ṛtá-*

*vānam*, Av. *ašəm* 'Right, righteousness', beside Av. *an-ar²tāiš* = Skt. *ṛtām*; Av. *ḫwāšəm* 'quickly' = Skt. *tūrtām*, et al.

Note. As a rule, Av. *š* = Skt. *ṛt*, *ṛt* (observe accent), and Av. *ar²* = Skt. *ṛt* (observe unaccented) — e. g. Av. *mṛ²tō* 'dead' = Skt. *mṛtās*; Av. *bar²tam* 'carried' = Skt. *bhṛtām*, Av. *fra-bar²tārəm* title of priest = Skt. *-bhartāram*. Allowing a shift of accent would explain a number of apparent anomalies where the law as to accent appears not to hold

§ 164. Av. *š* results from Av. *z* changed to *š* before *n*.

Av. *rāšṇam* 'of ordinances', from stem *rāzan-*; Av. *rašnūm* 'Justice', beside *raz-ištəm* 'most just', Skt. *rāj-iṣṭham*; Av. *bar²šnavō* 'heights' beside *bar²z-atō* 'of the high', Skt. *brhatās*; Av. *dužvar²šnavhō* 'evil-doers' (*varz-*); Av. *ā-ḫ-šnūš* 'up to the knees', beside *zanva* 'knees', cf. Skt. *abhi-jñū* § 188.

Note 1. Observe, however, that sometimes Av. *s* instead of *š* (for Av. *z*) before *n* is found, cf. § 153 — Av. *asni* 'by day' (*azan-*) = Skt. *āhni* (*āhan-*), Av. *parō asna-* 'beyond the day, future', cf. Skt. *aparāhṇā-* 'after mid-day', Av. *yasnəm* 'worship' (beside *yaz-aite*) = Skt. *yajnam*, Av. *āsna-* 'in-born' (*ā + √zan-* 'to bear').

Note 2. Observe *ž* in Av. *žnātar-* (*√zan-* 'know') = Skt. *jñātār*, Av. *žnūm* 'knee', *āžnubyasit* 'even to the knees'.

§ 165. Av. *š* sometimes results from Av. *z* (= Skt. *j* or *h*) being changed to *š* before *s*.—See §§ 185, 186.

GA. *uvāšaj* 'shall proceed' (*s-aor.*), *√vraz-* = Skt. *vraj-*; GA. *var²šaiti* 'may do' (*s-aor.*), *√varz-*, cf. Skt. *√varj-*, GA. *var²š-cā* 2 sg. aor. (*²z + s*), Av. *hvar²š* 'well-doing' nom sg. (*²z + s*), Av. *har²šyamna-* 'about to be imbrued' (*²z + s√harz-* = Skt. *sarj-*)

Note. Perhaps here Av. *ašāšta* 'might be led' beside Av. *azati*, Skt. *ājati*.

§ 166. Av. *š* sometimes results from Av. *z* (= Skt. *j*) being changed to *š* before *t* (cf. Skt. *ṣṭ*).

Av. *mar²tō* 'rubbed' (*√marz-*) = Skt. *mrṣṣtās* (*√marj-*), Av. *har²šta-* 'imbrued' (*√harz-*) = Skt. *ṣṣṣtā-* (*√sarj-*), Av. *yaštār-* 'worshipper' (*√yaz-*) = Skt. *yāṣṭār-* (*√yaj-*).

Av. *z*.

§ 167. **General Remark.** Av. *z* appears either as the representative of Skt. *j* or *h*, see § 88; or it is the corresponding sonant to *s*, §§ 106, 74.

§ 168. Av. *z* = Skt. *j*

Av. *zaoṣəm* 'wish' = Skt. *jōsam*; Av. *zātō* 'born' = Skt. *jātās*, Av. *zəmbayadwəm* 'ye knock together' = Skt. *jambhāyadhvam*, Av. *zināṭ* 'may take violently' = Skt. *jīnāt*; Av. *zrayō* 'sea' = Skt. *jráyas* — Av. *azati* 'he drives' = Skt. *ájati*; Av. *yazate* 'he worships' = Skt. *yájatē*, Av. *harzanti* 'they send forth' = Skt. *śṛjānti*, Av. *vazrəm* 'club' = Skt. *vájram*.

§ 169. Av. *z* = Skt. *h*.

Av. *zasta-* 'hand' = Skt. *hásta-*, Av. *zarōiš* 'of the golden' = Skt. *hárēs*, Av. *zī* 'for' = Skt. *hi* — Av. *azəm* 'ἔω' = Skt. *ahám*, Av. *mazištō* 'μέγιστος' = Skt. *má-hiṣṭhas*; Av. *bāzuš* 'πῆχυσ' = Skt. *bāhús*; Av. *barzantam* 'great, high' = Skt. *brhántam*, Av. *maēzanti* 'mingunt' = Skt. *mēhanti*, Av. *izyeti* 'he seeks', cf. Skt. *ihatē*

§ 170. Av. *z* results often from *s* being sonantized before sonant consonants.

Av. *azgatō* 'unmatched, unconquered' Yt. 13.107, *Vhag-*, orig *sag-* = Skt. *ṽsagh-*; Av. *vavhazdā* 'giving the best' (comparat to *vavhu-* + *ṽdā*), cf. Anc. Pers. *vahyazdāta-* nom. propr.; Av. *māzdrājahya-* 'a month long', cf. Skt. *mās-*, Av. *azdōbiš* 'with bones' = (stem *ast-*), GAv. *zdī* 'be thou', cf. Av. *as-ti* 'he is'. Cf. Brugmann, *Grundriss der vergl. Gram.* §§ 589 seq.

§ 171. Av. *z* (similarly § 170) in combination *zd* = Skt. (*ē*)*dh*, (*ā*)*dh*  
See above (Bartholomae's Law) § 89, and Brugmann, *Grundriss der vergl. Gram.* §§ 476, 591

Av. *mazdāh-* 'wisdom, Mazda' = Skt. *omāzhas*, GAv. *prāzdam* 'ye protected' (*s*-aor from *ṽprā-*) = Skt. *trādhvam*, et al

Original Av *z* changed to *s*, *š*.

- § 172. Av. *z* before *n* becomes *s* (*š*), see §§ 153, 164 for examples  
 § 173. Av. *z* before *m* becomes *s*, see § 152 examples  
 § 174. Av. *z* before *t* becomes *š*, see § 166 examples  
 § 175. Av. *z* before *s* becomes *š*, see § 165 examples.

### AV. *ž*.

§ 176. **General Remark.** Av. *ž* is the corresponding sonant to *š* as Av. *z* is to *s*. Sometimes (though more rarely) it answers like *z* to Skt. *j*, *h*.

- § 177. Av. *ž* (more rarely) = Skt. *j*. See § 88 Note 1.

Av. *\*tažžm* 'sharpness, edge', cf. Skt. *tšjas* (*√tj-*), Av. *bažag* 'he distributed, offered' = Skt. *bhājat*.

- § 178. Av. *ž* (more rarely) = Skt. *h*. See § 88 Note 1

Av. *ažš* 'Dragon' = Skt. *āhus*, Av. *dažaiti* 'it burns' = Skt. *dāhati*.

§ 179. Av. *ž* most commonly results from Av. *š* being sonantized before sonant consonants.

GA. *asrūždūm* 'ye were heard of' (Ys. 32.3, *s*-aor. mid.-pass. *√sru-*) = Skt. *asrōdhvam*, beside Av. *srao-žānē*, *sraoša-*; Av. *snāpižbya* 'with two weapons' from stem Av. *snāpiš-*, Av. *awždāta-* 'laid in the waters', beside Av. *afšcipra-* 'having the seed of waters'; Av. *yaoždaphētəm* 'making pure', beside Av. *yaoš* = Skt. *yós*. — Av. *dužūhtəm* 'ill-spoken' = Skt. *duruktām*, Av. *dužvacaphō* 'ill-speaking', beside Av. *duškərətəm* 'ill done' = Skt. *durvacas*, *duškrtām*; Av. *dušmanawhe* 'to the evil-minded' (here *m*-surd) = Skt. *durmanasē*

Note. Exceptions occur. GA. *\*švacō* 'true-speaking' et al., cf. Bartholomae, *B.B.* xiii p. 77

- § 180. Av. *wž* (= orig. *bh + s*) = Skt. *ps*. See § 89.

YAv. *drwžag* 'from deceit', GA. *diwžatdyāi* 'to deceive', cf. Skt. *dīpsati*.

- § 181. YAv. *ž* (= Av. *z* [= Skt. *h*] + *s*) = Skt. *hs*. Cf. § 165

YAv. *uz-wažag* 'he carried forth' (*s*-aor. from *√vaz-*) = Skt. *vāksat* (*√vah-*).

Note 1. On *ž* in GAv. *ažōnvanam* 'unharmed' cf. Skt. *√kṣan-*, see § 89

Note 2. GAv. *āžuš* Ys. 53.7 is uncertain. Uncertain also GYAv. *ižā-* 'zeal, striving' to *√iž-* = Skt. *√iḥ-* (ṛ).

§ 182. Av. *ž* appears for old palatal *ʃ* (= Skt *ʃ*) before sonants

GAv. *āždyāi* 'to attain', *√as-* = Skt. *√as-*, GYAv. *vižibhyō* 'to, from villages' (*vis-*) = Skt. *viḍbhās* (*vis-*).

§ 183. Av. *žd* = Skt. *dh*, or *ḍ*. See Brugmann, *Grundriss* § 591.

Av. *mīždēm* 'μισθός' = Skt. *mīdhām*, Av. *mərəždikəm* 'mercy' (if from *√mārš-*, cf. § 179) = Skt. *mṛdīlām*. Here again GAv. *asrəždēm* Ys. 32.3 (§ 179) = Skt. *asrōḍhvam*.

## Aspiration.

Av. *ʃ*, *ʃʰ*, *ʃʰʰ*

*h*, *hʰ*, *hʰʰ*.

§ 184. These are all derived from an original *s*-sound, and have been treated, in particulars, under the sibilants § 110 seqq.

## Some Additional Rules as to Consonants.

§ 185. In Av., assimilation of consonants is sometimes found

YAv. *nmānəm* 'house' = GAv. *dʰmānəm*, Av. *kamnəm* 'few' (for *\*kabnəm* or *kambnəm* § 186), cf. *kambištəm*.—Total assimilation, Av. *bunəm* 'foundation' (for *bunnəm* § 186) = Skt. *budhnām*, Av. *sanaš* 'it appeared' Yt. 14.7 (i. e. *sannaš*, *sad-naš*).

§ 186. In Av., double consonants (i. e. the same consonant repeated) are not allowed. If owing to total assimilation § 185 they should occur, the combination is then reduced in writing to a single consonant.

Av. *masyō* 'fish' (for *massyō* § 185) = Skt. *mātsyas*, Av. *usnāti-* 'ablution' (for *ussnāti-*, i. e. *ud-snāti-* § 185, cf. Av. *us tanūm snayaēta*); Av. *dušiti-* 'distress' (i. e. *duš-ṣiti-*, cf. Skt. *sukṣiti-*); Av. *həmipyāš* from

*həm* + *√mip-* 'to change', Ys. 53.9; GAv. *drəgvasū* 'among the wicked' (for *drəgvassu*); Av. *ušahva* 'at dawn' (for *ušah-hva*); Av. *ajāvarš* 'evil-doing' (nom. sg. *varz-š*, from *√varz-* § 165); Av. *bunəm* § 185 end. § 187. A consonant sometimes falls out. See § 186.

- (1) *g* before *v* falls out in YAv.

YAv. *drīvyāś-ca* 'poor' (gen. fem.), beside YAv. *drījaōš* (gen. masc. *drīju-*); YAv. *drvañtəm* 'wicked', beside GAv. *drəgvañtəm*, cf. Skt. *drūhvan-*; YAv. *hvōvō* nomen propr. beside GAv. *hvōgvō*.

- (2) *d* between consonants falls out.

Av. *bər<sup>2</sup>zanbha* 'great' (dat. dual for older *\*andbhy-*).

- (3) *y* after initial older *ś*-palatal (= Skt. *s*) sometimes falls out.

Av. *sāmahe* 'of black' = Skt. *syāmdasya*, Av. *saēnō* 'eagle' = Skt. *syēnās*.

- (4) *h* (= original *s*) is dropped before *m* (initial) and *r* §§ 140, 138 seq

- (5) *k* (*h*) seems sometimes to fall out

Av. *tūrya-* 'quartus' for *\*kturya-* cf. *ā-htūrya-* 'four times', Av. *avašata* 'he spake', if these forms are from *√vac-*.

- (6) *t* seems sometimes to fall out.

GAv. *naftū* loc. pl. for *\*napt-su* from Av. *napāt-*, *napt-* 'offspring', cf. § 185 seq

- § 188. Av. *h* is sometimes introduced before *š*.

Av. *āhšnūš* 'knee-high', cf. Skt. *abhi-jnu*; Av. *hšmā-kəm*, *hšmat* 'of, from you'.

- § 189. On *s* (= Skt. *s*, *ś*) retained before *-ca* etc., see §§ 120 Note; 124 Note; 129.

- § 190 In Av., *y* takes the place of *v* between *u* and *e*.

Av. *duyē* 'two' = Skt. *dvē*; Av. *upa mruyē* 'I invoke' = Skt. *upa-bruvē*; Av. *tanuyē* 'for the body' = Skt. *tanvē*; Av. *buye* 'to be' = Skt. *bhuvē*.

Note Similarly Av. *uye* 'both' (for *\*uve*, *uwe* § 68 Note 1) = Skt. *ubhē*.

§ 191. In Av., metathesis of *r* often takes place;—Skt. *vr* (*vl*) becomes with prothesis § 71, Av. *urv*.

Av. *āprava* 'priest' = Skt. *ātharvā*; Av. *caḥrudasō* 'fourteenth' = Skt. *caturdasās*; Av. *brātūryō* 'uncle' (for *brāturyō* § 62) = Skt. *bhrātṛvyas*; Av. *urvātāiš* 'with doctrines', cf. Skt. *vrātāiš*, Av. *urvaḥpō* 'faithful, friend' (*√var*).

§ 192. As final consonants in Av., the following may stand. (1) nasal, *n* and *m*, (2) dental *t* (or *t* when preceded by developed *s* or by *š*), (3) sibilant *š* and *s*.—Two consonants may stand in the case of *hš*, *fš*, *št*, *st* and GAv. *ng*.

(1) *barən* 'they carried'; *azəm* 'I'; (2) *pər²saṭ* 'he asked'; *amavaṭ* 'strong'; (3) *hizubīš* 'with tongues', *tanuš* 'body'; *ha²rvatās* 'perfection' (nom. sg. *-tāt-s*); *hšayaš* 'ruling' (nom. sg. *-ant-s*).—*druḥš* 'fiend, Druj'; *āfš* 'water'; *kər²fš* 'corpse'; *cōišṭ* 'he promised, announced'; *aiḇi.mōist* 'he turned toward'.—GAv. *mašyēng* 'mortals' acc. pl.

Note. When orig. *s* precedes final *t* the latter is dropped.—e. g. Av. *ās* (i. e. *\*ās-t*) 'was' = Skt. *āsīt*, Av. *cinas* (i. e. *\*cinast* § 109) 'thou didst promise', opp. to *cōišṭ* or to *mōist* (*mīp*).

§ 193. Av. *m* appears instead of final *n* in vocatives of *an*-stems.

Av. *ašāum* 'O righteous one' = Skt. *śtāvan*; Av. *ābraom* 'O priest' = Skt. *ātharvan*; Av. *yum* (for *\*yuvən*) 'O youth' = Skt. *yūvan*; Av. *prizafəm* 'O triple-jawed' (cf. acc. *prizafanəm*).

Note 1. The MSS often fluctuate between final *m* and *n* in endings, *q, qn, qm*, e. g. *haomq, haomqn, haomqm* 'haoma-offerings' (acc. pl.) Yt. 10.92 = Skt. *sōmān*, cf. § 45 Note 2.—So apparently, Av. *cašmqm* 'in eye', cf. Skt. *jānman*.

Note 2. Observe other MS. fluctuations (cons. and vowel) — *c j, j z, ḥ d; ā ã; ð āu, ð āf, a: aē, ɜ u* — *daḥqm, dadqm; mazdā, mazdð; hratð ˆlāu; vastrð ˆtrāf*.



§ 194. Av. avoids generally a repetition of the same syllable.

Av. *ma'dyāryehe* 'of Mid-Year' (for *ma'dya-yāryehe*); *huyāryā* 'of good harvest' (for *huyāryayā*); Av. *fra-zīnte*, *frazīnta* 'they are, were plundered' (for \**fra-sinānte*, \**frazinānta*), cf. Skt. *prajindte*, Av. *war'na hacimnō* for \**war'navha hacimnō* attended with glory Yt. 10.121.

## Resumé.

### Principal differences between Sanskrit and Avesta in Phonology.

#### Vowels.

§ 195. GAv. lengthens all final vowels, YAv. lengthens them in monosyllables, shortens them in polysyllables (§§ 24—26).

§ 196. Original *r* and *ṛ* are lengthened before final *m* in Av (§ 23)

§ 197. Av. *ɛ* *ə* generally answers to Skt *a* before *m* or *n*. — Av. *ar'* (*ar'*) = Skt. *r* (§§ 29, 47)

§ 198. Av. *o* *e*, commonly a modification of internal *a* after *y* — Sometimes equals final *ya* (§§ 34, 67).

§ 199. Av. *ə* chiefly equals final Skt. *as* (*ə*) § 120

§ 200. Av. *ɛ* *ə* chiefly equals Skt *ās*; — more rarely Skt. *ā* + stop-sound (§§ 121—124, 44)

§ 201. Av. *ɛ* *q* is a nasalization of *a* (*ā*) before *m* or *n*. It often equals Skt. *a* with anusvāra (§§ 45, 46)

#### Diphthongs.

§ 202. The Skt. *ē* is represented by Av. *aē*, *ōi*, or (when final) *e*, the Skt. *ō* by Av. *ao*, *ōu*, or (when final) *ō* (§§ 55—58, 35, 41).

§ 203. A striking peculiarity in Av. is Epenthesis (§ 70) and Anaptyxis (§ 72) and the frequent Reductions (*samprasāraṇa* etc.) § 63 seq.

#### Consonants.

§ 204. The voiceless spirants Av. *h*, *p*, *f* are chiefly sprung from old tenues *k*, *t*, *p* before consonants, — sometimes they represent old voiceless aspirates (§ 77 seq.)

§ 205. The original voiced aspirates *gh*, *dh*, *bh* fell primarily together with the mediae in Av. (§ 82).

§ 206. The voiced spirants Av. *j*, *ḍ*, *ṇ* are developments from these earlier two-fold mediae (§ 83)

§ 207. Skt. *j* is often represented by Av. *z* (§ 168).

§ 208. Skt. *h* is represented sometimes by Av. *j*, sometimes by Av. *z* (§§ 88, 169).

§ 209. Skt. *s* generally becomes *h* in Av. (§ 110 seq.)

§ 210. Skt. *as* (internal) becomes *avh*, *ah*, or (final) *ō* (§§ 111—120).

§ 211. Av. *ās* (internal) becomes *āvḥ*, *āh*, or (final) *ō* (§§ 121—124).

§ 212. Skt. *s* is represented in Av. by *s* (§ 146)

§ 213. Skt. *sv* is represented in Av. by *sp* (§ 97).

§ 214. Skt. *ch* is represented in Av. by *s* (§ 142)

§ 215. Dentals before dentals are changed to *s* in Av. (§ 151)

§ 216. Av. *z* and *s* (= Skt. *s*) before voiceless consonants generally become *š* (§§ 164—166, 160).

§ 217. Skt. *rt* is often represented in Av. by *š* (§ 163).

§ 218. Skt. *kṣ* is represented by Av. *ḥš* or *š* (§ 158 Note 1)

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# INFLECTION.

## DECLENSION,

### NOUNS AND ADJECTIVES.

§ 219. Nominal declension includes nouns and adjectives; these may be conveniently taken together in Avesta and divided into two great classes of declension—(a) the vowel class, and (b) the consonant class—according as the stem ends in a vowel or in a consonant.

For a summary of Avesta declension in a tabular form, see opposite page.

§ 220. **Case, Number, Gender.** The Avesta agrees with the Sanskrit in its eight cases, nominative, accusative, instrumental, dative, ablative, genitive, locative, vocative; three numbers, singular, dual, plural; and in the three genders, masculine, feminine, and neuter.

The uses of the cases are in general the same as in Skt., but see § 233. The Av. dual is interesting as showing a distinct form for the locative case, see §§ 223, 236, 262. In Avesta, a substantive has commonly the same gender that it has in Sanskrit.

Note 1 As to gender, however, some individual peculiarities occur, as a few words in Av show a different gender from that which they have in Skt. —e. g. Av. *vāc-* (masc.) 'vox' = Skt. *vāc* (fem.)—but observe the compound *pa'tivac-* is fem., Av. *taršna-* (masc) 'thirst' = Skt. *tṛṣṇā-* (fem.), Av. *zangā-* (masc) 'leg' = Skt. *jāṅghā-* (fem.), Av. *sti-* (fem.) 'existence, creation' = Skt. *sti-* (masc.)—This occasional phenomenon is sometimes important to observe in the matter of exegesis.

Note 2. On fem. and neut. plur. forms interchanging with each other, see § 232

SYNOPSIS  
OF  
DECLENSION.

B. Consonant Stems.	A. Vowel Stems.						
<p>12 (G) Stems in original <i>s</i></p> <table> <tr> <td>a Derivative stems in <i>-h</i> (original <i>-s</i>)—</td><td><math>\left\{ \begin{array}{l} \alpha. -ah. \\ \beta. -yah \\ \gamma. -vakh. \end{array} \right.</math></td></tr> <tr> <td>b Radical stems in <i>-h</i> (original <i>-s</i>)—</td><td><math>\left\{ \begin{array}{l} \alpha. -\tilde{a}h \\ \beta \text{ Those resembling them.} \end{array} \right.</math></td></tr> <tr> <td>c Derivative stems in <i>-i</i>, <i>-u</i>, <i>-i</i>.</td><td></td></tr> </table>	a Derivative stems in <i>-h</i> (original <i>-s</i> )—	$\left\{ \begin{array}{l} \alpha. -ah. \\ \beta. -yah \\ \gamma. -vakh. \end{array} \right.$	b Radical stems in <i>-h</i> (original <i>-s</i> )—	$\left\{ \begin{array}{l} \alpha. -\tilde{a}h \\ \beta \text{ Those resembling them.} \end{array} \right.$	c Derivative stems in <i>-i</i> , <i>-u</i> , <i>-i</i> .		<p>1. Stems in <i>a</i>.</p> <p>2 Stems in <i>ā</i> <math>\left\{ \begin{array}{l} a \text{ Derivative stems in } -\tilde{a} \\ b \text{ Radical stems in } -\tilde{a} \end{array} \right.</math></p> <p>3. Stems in <i>i</i> and <i>ī</i> <math>\left\{ \begin{array}{l} a \text{ Derivative stems in original } -i \\ b \text{ Derivative stems in original } -ī \\ c \text{ Radical stems in original } -ī \end{array} \right.</math></p> <p>4 Stems in <i>u</i> and <i>ū</i> <math>\left\{ \begin{array}{l} a \text{ Derivative stems in original } -u. \\ b \text{ Derivative stems in original } -ū. \\ c \text{ Radical stems in original } -ū. \end{array} \right.</math></p> <p>5. Diphthongal stems <math>\left\{ \begin{array}{l} a \text{ Stems in } -āi \\ b \text{ Stems in } -āu \end{array} \right.</math></p>
a Derivative stems in <i>-h</i> (original <i>-s</i> )—	$\left\{ \begin{array}{l} \alpha. -ah. \\ \beta. -yah \\ \gamma. -vakh. \end{array} \right.$						
b Radical stems in <i>-h</i> (original <i>-s</i> )—	$\left\{ \begin{array}{l} \alpha. -\tilde{a}h \\ \beta \text{ Those resembling them.} \end{array} \right.$						
c Derivative stems in <i>-i</i> , <i>-u</i> , <i>-i</i> .							
<p>11 (F) Stems in original <i>r</i></p> <table> <tr> <td>a Derivative stems in original <i>-lar</i>, <i>-ar</i></td><td></td></tr> <tr> <td>b. Radical stems in original <i>-r</i>.</td><td></td></tr> <tr> <td>c Neuters (derivative) in original <i>-ar</i></td><td></td></tr> </table>	a Derivative stems in original <i>-lar</i> , <i>-ar</i>		b. Radical stems in original <i>-r</i> .		c Neuters (derivative) in original <i>-ar</i>		<p>6 (A) Stems without suffix.</p> <p>7 (B) Derivative stems in <i>-am</i>, <i>-mam</i>, <i>-vam</i></p> <p>8 (C) Derivative stems in <i>-an</i>, <i>-man</i>, <i>-van</i>.</p> <p>9 (D) Derivative stems in <i>-m</i>.</p> <p>10 (E) Radical stems in <i>-n</i> and <i>-m</i></p>
a Derivative stems in original <i>-lar</i> , <i>-ar</i>							
b. Radical stems in original <i>-r</i> .							
c Neuters (derivative) in original <i>-ar</i>							

§ 221. **Endings.** Here may be enumerated the normal endings which are added to the stem in formation of the various cases. The stem itself, moreover, sometimes varies in assuming these endings, as it often appears in a stronger form in certain cases, and in a weaker form in others. Connecting elements as in Skt. seem at times to be introduced between stem and ending.

The normal endings (but observe §§ 25, 26) are.

i. MASCULINE—FEMININE.

	Av	Singular:	cf. Skt.
N	-s (-ś),—	.	-s,—
A.	-(a)m . . . . .	.	-(a)m
I.	-ā . . . . .	.	-ā
D	-ē . . . . .	.	-ē
Abl	-(a)t . . . . .	.	-at
G.	(-as°) -ō; -s (-ś), -he, -hyā	.	-as; -s, -sya
L.	-i . . . . .	.	-i
V.	— . . . . .	.	—
Dual:			
N.A.V.	-ā . . . . .	.	-ā (Ved)
ID Abl.	-bhyā . . . . .	.	-bhyām
G.	-ā . . . . .	.	-ās
L	-ō . . . . .	.	see gen.
Plural:			
N.V.	(-as°) -ō, ā . . . . .	.	-as
A.	(-ns°), (-as°) -ō; ā . . . . .	.	(-ns) -as
I.	-biś . . . . .	.	-bhis
D.	(-byas°) -bhyō . . . . .	.	-bhyas
G.	-am . . . . .	.	-ām
L.	-su, śu, hu . . . . .	.	-su

ii. NEUTER (Separate Forms).

Sg. N.A.V.	—, -m . . . . .	—, -m
Du. N.A.V.	—, -ī . . . . .	-ī
Pl. N.A.V.	—, -i . . . . .	-i

## General Remarks on the Endings.

## I. MASCULINE—FEMININE.

## § 222 Singular:—

- Nominative** The typical ending *-s* is disguised by entering into euphonic combinations with vowels and consonants, it assumes especially often the form *-š*, § 156.—Often it is wanting—e.g. cf. derivative stems in orig *ā* and *ī*.
- Accusative** The typical ending *-m* appears after vowels, the ending *-m* (= *-am* = *-am*) after consonants. Cf. also § 23
- Instrumental** Regularly *ā*, *a*, § 25.—This is sometimes disguised by combining with a preceding *y* to *e*, § 67.—The fem *ā*-declension, as in Skt., shows a fuller form, making the case end in *-ayā* (*-aya*) beside the simpler normal form in *ā*.
- Dative** YAv. *-e* (orig. *-ai*), GAv. *-ē*, *-ōi*, § 56.—Notice of course Av. *-ā-ca*.—In the *a*-declension, the *ē* (orig *ai*) unites with the stem vowel into *āi*, cf. Gr. φ, § 60.—The feminine derivative *ā*-stems and *ī*-stems show a fuller ending *āi*, which in the *ā*-stems is preceded by a *y*, as in Skt. also
- Ablative** The typical ending is *-t*, or *-(a)t* (consonant decl.), *-āt* (in *a*-decl.). Observe, this is not confined, as in Skt., simply to the *a*-declension, but appears in all the declensions (*ā*, *ī*, *ū* and cons.) Instances of interchanges between *-at* and *-āt* are not infrequent.—Observe before *-ca*, the form *-āatca*, § 53 iv.—The ending *-(a)t* is often followed by the enclitic postposition *a*, thus giving *-(a)da*.—In GAv., the *f*-ablative is found, as in Skt., only with the *a*-declension, e.g. *hšapraṭ*, *akāṭ*, otherwise, as in Skt., the genitive is used with ablative force.—The feminine *ā*- and *ī*-stems, unlike the Skt., both show *-āt* which in the *ā*-stems is preceded by *y*
- Genitive** The common ending, as in Skt., is *ō*, *-asca*, it occurs chiefly in the consonant declension.—The ending, simple (*s*) *š* is also found, e.g. throughout the *i*- and *u*-stems, the stem vowel being generally strengthened before it.—In the *a*-stems, the ending *-he* (Skt. *-sya*, § 67), GAv. *-hyā*, *-hyācā* (on *h* cf. § 133) is regularly found.—In feminine *ā*- and *ī*-stems a fuller ending *-ō*, *-āasca* (= Skt. *ās*) is found, which in the *ā*-declension is preceded by *y* as in Skt.—see dative above.
- Locative** The normal form, as in Skt., is *-i*.—In the *a*-declension, this coalesces with the stem vowel to *-e*, *-ā-ca*.—Sometimes the loc is without ending—the stem being simply strengthened, e.g. cf. *u*-stems and some *an*-forms.—To the locative ending, an enclitic postpositive *a* is often attached, giving rise to forms in *-ya* (*-aya*),

-*ava*.—The feminine *ā*-stems show -*aya* (perhaps orig instr., or *ya*-suffix advl) answering to Skt -*āyām*

**Vocative** Commonly, simple stem without ending — Often the nom. stands instead of the vocative

### § 223 Dual —

**Nom. Acc Voc** The prevailing form for the consonant and the *a*-declension is *ā* (*a*), cf Vedic Skt *ā* —The *ā*-stems show *ē* (*e*).—The masc. fem *i*- and *u*-stems simply lengthen (then YAv, cf § 25 and Note, shorten) their stem vowels.

**Instr. Dat Abl** The normal ending in Av is -*byā* (-*bya*) —The form -*byqm*, which exactly corresponds to Skt. -*bhyām*, is only once found, in Av *brvaḥbyqm* 'both brows' —Instead of YAv -*bya*, the form written -*we* (§§ 67, 87) often appears.

**Genitive** Regularly -*ō*, -*ōsca* answering to Skt. -*ōs*—a preceding vowel being treated as in Skt.

**Locative** The ending *ō* occurs in *zastayō* (YAv) from *zasta*- 'hand', in *ubōyō* (GAv.) from *uba*- 'both', and *avhvō* (GAv.) Ys 41.2 from *avhu*- 'world, life'

### § 224. Plural.—

**Nom. Voc** The typical form *ong as* occurs both in the vowel and the consonant classes of declension —But beside this, in the masculine of both classes the ending *ā* (*a*) is common, especially in YAv —Its occurrence in the consonant, declension is probably due to borrowing from the *a*-decl —In the *a*-declension, the normal orig -*as* unites, as in Skt, with the stem vowel, thus giving -*ō* (= orig -*ās*, § 124) which is, however, less common than the ending *ā* (*a*).—Often the *a*-stems have -*ōvhō*, cf. Vedic Skt -*āsas*.—In the *i*-stems, the usual nom pl, as in Vedic Skt, is -*iṣ* instead of -*yō*, -*yasca*.

**Accusative** The original ending -*us* (seen in -*qasca* from *a*-stems) appears in the consonant stems as -*ō*, -*asō* (i e orig -*us*) —Beside this, in the masculine of both classes the ending *ā* (*a*) is found, cf nom above. —In the *a*-declension the normal orig -*us* combines with the *a* of the stem into YAv -*q(u)*, -*qasca*, GAv -*ṣngs*, -*qasca*—sometimes also YAv -*ṣ*, -*ṣṣca* —The fem. *ā*-stems show -*ō*, -*ōsca*.—The masc. fem. *i*- and *u*-stems show generally -*iṣ*, -*ūṣ*

**Instrumental** Everywhere the ending -*biṣ*, -*biṣ* (§ 21 Note), except in the *a*-stems which show -*āiṣ*.

**Dat Abl** The regular form is -*byō*, -*byasca*, or written -*wyō*, -*vyō*, -*uyō*, §§ 83 (4), 87, 62 Note 3

**Genitive** Universally -*qm*, which is often dissyllabic as in Vedic Skt —In the vowel stems an *n* is usually inserted before this -*qm*.

Locative. The normal form is *-hu*, *-žu*.—To this ending, an enclitic postpositive *a* in YAv. is often attached, thus giving *-hva*, *-žva*, cf. Skt. *vānāṣu ā* RV. 9.62 8.

## ii. NEUTER (Separate Forms).

The neuter shows in general the same endings as the masculine. Its special forms, however, are worthy of note in the following cases:

### § 225. Singular:—

Nom. Acc. Voc. In general no ending—the case is simply the bare stem in its weak form, if the stem have a weak form. The *a*-stems have *m* as in the accusative masculine.

### § 226. Dual:—

Nom. Acc. Voc. The ending orig. *-ī* is to be recognized in the *a*-stems, where it is combined with the stem vowel preceding it, into *e*, e. g. *duy-e saī-t-e* 'two hundred'.—Sometimes the simple stem (or like nom. sing.) seems to be used, e. g. *va*, *dama* Yt. 15.43, *ašt* 'two eyes' Yt. 11.2.

### § 227. Plural:—

Nom. Acc. Voc. Commonly the ending is wanting i. e. the case-form is the simple stem, or if consonantal it is the strongest form of the stem (cf. *afsmavvqn* i. e. orig. *\*ānt*, or again *manθ* from *ah*-stem).—Seldom the ending is *-i* *nāmāni*, cf. Skt. *nāmāni*.—Sometimes in the consonant declension, the endings *-a*, *-θ* of the vowel (*a*- or *ā*-) declension are found, cf. § 234, e. g. *daēmāna*, *masanθ*, *mašma* to stems *dažman*- 'eye', glance', *masan*- 'greatness', *mašman*- 'urine', but see § 308.

### § 228. General Plural Case.

The plural in Av. occasionally shows a certain instability which is exhibited in the transfer or rather generalization of some of its case-forms. This is especially true of the neuter plural, and in general it may be added that the tendency to fluctuation increases in proportion to the lateness of the text.—See also, Johannes Schmidt, *Pluralbildungen der indogermanischen Neutra* pp. 259 seq, 98 seq.

§ 229. (1) The instrumental plural in *-biš*, *-āiš* is occasionally used in YAv. as general plural case, e. g. *azdāiš* (as acc. neut. Vd. 6.49)—*vīspāiš* (nom. Yt. 8.48), *sraštāiš* (Yt. 22 9), *hrafstrāiš* (as acc. Ys. 19.2), etc.

§ 230. (2) The *an*-stems have also the neuter plural in *q(n)* sometimes used as general plural case, see § 308

§ 231. (3) An ending *-īš*, *-āš* (like orig. fem. pl) is sometimes employed in nouns and adjectives as general plural case, acc. as well as instr., e. g. GYAv. *nāmāniš* (as acc) Yt. 1.11 and (as instr.) Ys. 51.22



= Ys 15 2, YAv *ašaonīš* Vsp 21.3, *avanhātīš* Vd 19 37, *vanhūš* Vsp 6 1, GAv *avanhūš* (as instr) Ys 12 4, *ātūš* Ys 12.4

### § 232 Interchange of Neuter with Feminine forms.

Closely connected with this instability in the plural (especially neuter) is the interchange between neuter and feminine forms, as the neuter plural (occasionally also the singular) often shows the closest analogy to the feminine. Instances of this interchange are abundant, e. g. *a*-decl. *nmānəm* (nom acc sg neut) 'house', beside which *nmānā* (acc pl, cf fem), *nmānāhu* (loc. pl, cf fem.), *avrəm* (nom acc sg neut) 'cloud', *avrā* (nom pl, cf fem) — *ah*-stem *avanhō* (gen sg) 'of aid', GYAv *avahyāi* (dat sg fem.) — Similarly stem *bar<sup>2</sup>zah-* (neut) beside *bar<sup>2</sup>zā-* 'height', et al. — Adjective combinations *tišarō sata* 'three hundred', *vīspāhu karšvōhu* 'in all climes', *s<sup>a</sup>rasca<sup>2</sup>ntīš har<sup>2</sup>pā* 'steaming viands'. See also, Johannes Schmidt, *Pluralbildungen* p 29 seq.

§ 233 Interchange of cases in their functions. The cases in their usage are not always so sharply distinguished in YAv as in Sanskrit. Sometimes a case may take upon itself the functions that belong properly to another, e. g. dative in genitive sense, etc. A discussion of the question, however, belongs to Syntax.

§ 234 Transition in Declension. Transfers of inflection in parts of some words from one declension to another, especially in general from the consonant declension to the *a*-declension, are not infrequent in Avesta. A word may thus follow one declension in the majority of its cases, but occasionally make up certain of its forms quite after another declension. Examples are numerous and are of two kinds.

(a) The simple unchanged stem is used, but given the endings of another declension—much the commonest case, e. g. stem *ja<sup>2</sup>dyant-* 'imploring' with dat sg. *ja<sup>2</sup>dyant-āi* (*a*-decl.) instead of \**ja<sup>2</sup>dyant-e*, *tacint-am* acc. sg f, et al.

(b) The stem itself is remodelled and made to conform to another declension, thus really giving a new stem, e.g. *sravah-* 'word' with instr. pl *sravāiš* (stem *srava-*) instead of \**sravābiš* cf. gen. pl *sravanhqm*. The case is much less common.

§ 235 **Stem-gradation.** In Avesta, as in Sanskrit—cf. Whitney, *Skt. Gram.* § 311—the stem of a noun or adjective, especially in the consonant declension, often shows vowel-variation, strongest, middle or strong, and weak forms,

*ā, a, —,*  
*-āy-, -ay-, -i-,*  
*-āu-, -ao-, -u-,*  
*-ār<sup>2</sup>-, -ar<sup>2</sup>-, -r-, -r<sup>2</sup>-,*  
*-ānt-, -ant-, -at- [= nt],*  
*-ān-, -an-, -n-,* etc (cf. § 60)

The strong and strongest forms appear commonly in Singular Nom Acc Loc, in Dual Nom Acc, and in Plural Nom, of the Masc and Fem, and in the Plural Nom. Acc. of the Neuter. The remaining cases are weak, but there is much overlapping in this matter of stem-gradation. The distinctions are not always so sharply drawn as in Sanskrit.

## A. STEMS IN VOWELS

### 1. Stems in *a*.

Masculine and Neuter (cf Whitney, *Skt. Gram.* § 330)

#### i. MASCULINE.

§ 236. Av. *𐬨𐬀𐬎𐬌 yasna-* m 'worship, sacrifice' = Skt. *yajñá-*.

Av *mazda-yasna-*,<sup>1</sup> *daēva-yasna-*<sup>1</sup> 'worshipper of Mazda, of Demons', *ahura-* 'Lord, Ahura', *vīra-* 'man', *haoma-* 'haoma-plant'.

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<sup>1</sup> The forms with *o* e.g. *\*yasna* are from *mazda-yasna-*, *daēva-yasna-*. The forms in parentheses do not actually occur, but are made up after the forms beside them—so throughout below

	Av.	Singular:	cf. Skt.
N.	<i>yasn-ō</i>	. . . . .	<i>yajñ-ās</i>
A.	<i>yasn-am</i>	. . . . .	<i>yajñ-ām</i>
I.	<i>yasn-a</i>	. . . . .	<i>yajñ-ā</i> (Ved.)
D.	<i>yasn-āi</i>	. . . . .	<i>yajñ-āya</i>
Abl	<i>yasn-āf</i>	. . . . .	<i>yajñ-āt</i>
G.	<i>yasn-ahe</i>	. . . . .	<i>yajñ-āsya</i>
L.	<i>yesn-e</i> <sup>1</sup>	. . . . .	<i>yajñ-ē</i>
V.	<i>(yasn-a) ahura</i>	. . . . .	<i>yājñ-a</i>
Dual:			
N.A.V.	<i>(yasn-a) vīra</i>	. . . . .	<i>yajñ-ā</i> (Ved.)
I.D.Abl.	<i>(yasn-aēbya) vīraēbya</i>	. . . . .	<i>yajñ-ābhyam</i>
G.	<i>(yasn-ayā) vīrayā</i>	. . . . .	<i>yajñ-āyōs</i>
L.	<i>(yasn-ayō) zastayō</i>	. . . . .	—
Plural:			
N.V.	<i>yasn-a</i>	. . . . .	<i>yajñ-ās</i>
	<i>*ānñhō</i>	. . . . .	<i>-āsas</i> (Ved.)
A.	<i>(yasn-a) haomā</i>	. . . . .	<i>yajñ-ān</i>
I.	<i>yasn-āiš</i>	. . . . .	<i>yajñ-āis</i>
D.Abl.	<i>(yasn-aēbyō) vīraēbyō</i>	. . . . .	<i>yajñ-ābhyas</i>
G.	<i>yasn-anām</i>	. . . . .	<i>yajñ-ānām</i>
L.	<i>(yasn-aēšū) vīraēšū</i>	. . . . .	<i>yajñ-ēsu</i>
	<i>*aēšva</i>	. . . . .	—

## ii. NEUTER (Separate Forms).

§ 237. Av *vastra-* 'garment' = Skt. *vāstra-*, Av *hanuhaarəna-* 'jaw'.

	Av.	cf. Skt.
Sg. N.A.V.	<i>vastr-am</i>	<i>vāstr-am</i>
Du. N.A.V.	<i>(vastr-e) hanuhaarəne</i>	<i>vāstr-ē</i>
Pl. N.A.V.	<i>vastr-a</i>	<i>vāstr-ā</i> (Ved.)

Forms to be observed in GAv. and YAv.

§ 238. In general, GAv. has the same forms as above, with long final vowel, cf. § 26.

<sup>1</sup> cf. § 34.

## i. MASCULINE.

## § 239 Singular.—

- Nom YGAv. *yasnas-ca* — Quite late, the forms of nom sg in *-a*, *-e* Yt. 1.8, 12 seqq and occasionally in the Vd
- Acc. YAv. also *mašim* 'mortal' (1 e *-ya-m*, § 63), *dažūm* 'demon' (1 e *-va-m* § 63) — GAv also *mašim* 'mortal' (1 e *-ya-mi*), also *anyəm*, §§ 32, 29, beside *a'nim* 'alum', *frašəm* 'prone, ready'
- Instr. YAv also *haṣpaṣe* 'with own' (*-e* = *-ya*, § 67)
- Abl YAv *yasnāṣ-ca* (§ 53 1v) — Also *mīprāda* 'from Mithra' (*-āṣ + a*, § 222) Yt 10 42; *sraoṣāda* 'from obedience', *hṣapṛāda* 'by the sovereignty' Ys 9 4 — Also *hupaḥlāṣ haca panvanāṣ* 'from well-drawn bow' § 19
- Gen YAv *vāstryehē* 'of a husbandman' (§ 34) — GAv has only *-hyā* e. g. *yasnahyā*, *vāstryehyā*, or *-hyā* (before *-ca* 'que' § 133) e. g. *aṣahyā-cā*.
- Loc YAv *zaḥaṣ-ca* 'and in birth' (§ 55) — With postpos *a* § 222, *nmānaya* 'in the house' (*-aṣ + a*) — Also (sporadic) *raṣya* 'in a chariot' Yt 17.17 — Again (rare) *maṣdyōi* 'in medio' Vd 15 47, — but (often in compounds § 56) *maṣdyōi* — GAv *yesnē*, as above — Also (common) *zaḥōi* 'in birth' § 56.

## § 240 Dual:—

- N.A V · YAv. also (but not common) *gavō* 'both hands', *yaskō* 'two sicknesses', § 42
- I D.Abl YAv also *gaoṣaṣwe* beside *gaoṣaṣwe* 'with both ears' (§§ 85, 67), *pāḍave* 'with both feet' (§§ 87, 67) — GAv *rānōḥyā* 'with both allies'
- Gen · YAv *hāvanayāṣ-ca* 'of both haoma-mortars'

## § 241 Plural.—

- Nom. YAv. also (not common) *amāṣō* 'immortals' (*-ō* = Skt *-ās*) — Observe YAv *aṣe* 'Aryans' (*-e* = *-ya*, § 67).
- Acc YAv. *yasnaṣ-ca*, also *daṣvaṇ* 'Demons'. — Sometimes *yazatō* 'divinities' (§ 33), *daṣvōṣ-ca* 'and Demons' — Again like nom *yazata* 'divinities', *maqṣrō* 'words'. — GAv (regularly) *mašyānṣ* 'mortals', also *yasnaṣ-cā* 'and sacrifices'. Like nom (rare) *maqṣrō* 'words'.
- Instr. YAv also (rare) *āfrivanaṣbiṣ* 'with blessings'
- Dat Abl. YAv *maṣdayasnaṣhyas-ca*. — GAv. also *yasnōḥyō* 'with sacrifices'
- Gen YAv also (isolated) *mašyānqm* 'of mortals' (*ā*) — Occasionally without inserted *n* *varṣqm* 'of hairs' (*qm* for *anqm*), *suḥqm*, *māḥqm*
- Loc. GAv. (only *ū*) *mašyazēṣū* 'among mortals'.

## ii. NEUTER (Separate Forms).

## § 242 Plural:—

- N.A V. YAv. also *vastrō* (*ā*-decl, § 232)
- Loc YAv. also *nmānāhu* 'in houses' (*ā*-decl, § 232)

2. Stems in *ā*.Feminine (cf. Whitney, *Skt. Gram.* § 364)§ 243. Av. *daēnā-* f. 'conscience, religion'.Av *urvarā-* 'tree', *grīvā-* 'neck', *nā'rikā-* 'woman', *gāpā-* 'hymn'.A. Derivative Stems in *ā*.

FEMININE.		
	Av	cf Skt.
N.	<i>daēn-a</i>	<i>sēn-ā</i>
A.	<i>daēn-aṃ</i>	<i>sēn-ām</i>
I.	<i>daēn-aya</i> . . .	<i>sēn-ayā</i>
D.	<i>daēn-ayāi</i>	<i>sēn-āyāi</i>
Abl.	( <i>daēn-ayāi</i> ) <i>urvarayāi</i> . . .	see gen.
G.	<i>daēn-ayā</i> . . .	<i>sēn-āyās</i>
L.	( <i>daēn-aya</i> ) <i>grīvaya</i> .	<i>sēn-āyāni</i>
V.	<i>daēn-e</i> .	<i>sēn-ē</i>
Dual:		
N A.V.	( <i>daēn-e</i> ) <i>urva're</i> .	<i>sēn-ē</i>
I.D Abl.	( <i>daēn-ābya</i> ) <i>vāpūābya</i> . .	<i>sēn-ābhyām</i>
G.	( <i>daēn-ayā</i> ) <i>nā'rikayā</i> <sup>1</sup> . . .	<i>sēn-ayōs</i>
Plural		
N.V.	<i>daēn-ā</i> . . . . .	<i>sēn-ās</i>
A.	<i>daēn-ā</i> . . . . .	<i>sēn-ās</i>
I.	<i>daēn-ābīš</i> . . . . .	<i>sēn-ābhis</i>
D.Abl.	<i>daēn-ābyō</i> . . . . .	<i>sēn-ābhyas</i>
G.	( <i>daēn-anāṃ</i> ) <i>urvaranāṃ</i>	<i>sēn-ānām</i>
L.	( <i>daēn-āhu</i> ) <i>urvarāhu</i> . . . . .	<i>sēn-āsu</i>
	<i>-āhva</i> <i>gāpāhva</i> . . . . .	—

Forms to be observed in GAv. and YAv.

§ 244 In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

§ 245 Singular —

Nom YAv also *na're* 'manly' (fem adj, *-e* = *-ya*, § 67) = Skt *nāryā* —<sup>1</sup> See Haug, *Zand-Pahlavi Glossary* p 100 l. 23.

Again some adjs and nouns, like the pronominal declension, have -e for -a Av. *nā'rike* (nom) beside *nā'rika* 'woman', *ap̄ar'nāyūke* 'maiden', *p̄ar'ne* 'plena' beside acc. *p̄ar'nqm*.—GAv also *bar'h̄d̄e* 'dear, welcome'.

Instr. YAv also *dažna*.—Also (isolated) *suwrya* 'with a ring' beside acc. *suwraqm*, cf. Skt. *subhrāyā*, *subhrām*.—GAv. *dažnā*,—also *sāsna'yā* 'by command'.

Dat.: YAv. also (rare) *gažhyāi* 'for the world' Ys. 9 3 seq.

Abl: In GAv. *wanūng*—its place supplied by gen.

Gen. YAv. *dažnayās-ca* § 124 Note —GAv (exceptional) *va'ryā* Ys 43 13 from *va'rya-* 'desirable' (for *va'ryayā* § 194 trissyllable)

Voc. GAv. *p̄ōurucistā* 'O Pourucista', *spen'tā* 'O holy one'.

#### § 246. Dual.—

Acc. YAv. (rare) *vq̄bwa* 'flocks' (*a*-decl.).

#### § 247. Plural —

N A.V.: YGAv. *dažnās-ca*.

Dat. (Abl) YAv *urvarābyas-ca* 'and from trees' — Also *gažh̄ūyō* 'from beings', *vōižnūyō* 'from plagues' Ys 68.13, § 62 Note 3 — Again (but uncommon) *hažn̄ōyō* 'from hosts' Yt. 10.93 (analogy to the following word *draomāyō*)

Gen: YAv. (not common) *ž'nq̄nqm* 'of woman' (*-q-* § 45). — Without inserted *n* (*-qm* for *-anqm*) *nā'rikqm* 'of woman'

Loc: GAv. (only *-hā*) *adāhā* 'in rewards'

## B. Radical Stems in *ā*.

§ 248. Stems with radical *ā*, so far as they have not gone over to the ordinary *a*, *ā* declension, are represented by a few forms (a) masculine and neuter, (b) feminine.

(i) Masculine and Neuter (cf. Lanman, *Noun Inflection in the Veda* p 443 seq)

§ 249 Declension of Av *raṇāžštā-* m 'warrior standing in chariot' = Skt *rathēṣṭhā-* (part of its forms, however, are from the stem *raṇāžštar-*, cf. Skt *saṇyēṣṭhār-*).—The forms from radical *raṇāž-štā-* are — Singular. Nom. *raṇāžštā*, Acc. *raṇāžštqm*, Dat *raṇōište* (cf. Skt *dhīyq-dhē*, and on *ōi* cf. § 56), *raṇāžštāi* (*a*-decl., cf. Skt. *rathēṣṭhāyā*), Gen *raṇāžštā-*.— Plural. Acc *raṇāžštās-cā*.

Note 1 The forms from stem *raṇāžštar-* are enumerated at § 330

Note 2. Similar, dat sg. neut. *pōi* 'for protecting', cf. also *vōi*.

(ii) FEMININE (cf. Whitney, *Skt. Gram* § 351)

§ 250. Here belong a few forms. — Singular. Nom *šō* 'joyous', *ākō* 'judgment', Acc. *mām* 'measure' Vd 5.61, Yt 5.127, Instr. *yya* 'with bowstring' — Plural. Nom *yyō* 'bowstrings'

3. Stems in *z* and *ī*.

Masculine, Feminine and Neuter (cf. Whitney, *Skt. Gram*, §§ 339, 364).

A. Derivative Stems in original *z*.

## i. MASCULINE—FEMININE.

§ 251. Av. *garī-* m. 'mountain' = Skt. *giri-*.

Av *aḥti-* f 'sickness', *paṭiśtāti-* f 'opposition', *nmānō paṭi-* m 'lord of house', *aṣpra paṭi-* m 'teacher', *aṣi-* f 'Rectitude, Blessing', *aṣi-* n 'eye'.

	Av	Singular	cf. Skt.
N.	<i>gar-iš</i>	. . . . .	<i>gir-i</i>
A.	<i>gar-īm</i>	. . . . .	<i>gir-im</i>
I.	( <i>gar-i</i> ) <i>aḥti</i>	. . . . .	<i>gir-i</i> (Ved.)
D	( <i>gar-ē</i> ) <i>paṭiśtāze</i>	. . . . .	<i>gir-dyē</i>
Abl.	<i>gar-ōišt</i>	. . . . .	see gen
G.	<i>gar-ōiš</i>	. . . . .	<i>gir-īs</i>
L	<i>gar-a</i>	. . . . .	<i>gir-d</i> (Ved)
V.	( <i>gar-e</i> ) <i>nmānō paṭe</i>	. . . . .	<i>gir-ē</i>
	<i>-i aṣi</i>	. . . . .	—
Dual			
N.A.V.	( <i>gar-i</i> ) <i>aṣpra.paṭi</i>	. . . . .	<i>gir-i</i>
I.D.Abl.	( <i>gar-ibya</i> ) <i>aṣibya</i>	. . . . .	<i>gir-ibhyām</i>
Plural			
N.	<i>gar-ayō</i>	. . . . .	<i>gir-dyas</i>
A.	<i>gar-iš</i>	. . . . .	<i>gir-in</i> m., -īs f.
D.Abl.	<i>gar-ibyo</i>	. . . . .	<i>gir-ibhyō</i>
G	<i>gar-inām</i>	. . . . .	<i>gir-inām</i>

## ii. NEUTER (Separate Forms)

§ 252 Av *būrī-* n 'richness', *zaraḥuštī-* (adj) 'Zoroastrian'.

Sg. N.A.V. *būr-i* . . . . . cf. Skt. *bhūr-i*

Pl. N.A.V. (*būr-i*) *zaraḥuštī* . . . . . *bhūr-i*

## Forms to be observed in GAv. and YAv.

§ 253. In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

## § 254. Singular.—

Acc.: In metrical passages, *-īm* (cf § 23) is sometimes dissyllabic, cf. Geldner, *Metrik* p. 15.

Dat.: YAv. *pa'tištātayaž-ca* 'and for withstanding'.—GAv. has *-ayōi* (= YAv. *-aye-* § 56) e g. *ahtōyōi* 'for sickness' (on *ō* see § 39 Note)—Also from weak stem GAv. *pa'pyaž-cā* (YAv. *pa'pe* Yt 17.58) 'and to the husband' = Skt. *pātyā*, cf. Lanman, *Noun Inflection* p. 400.—Also inf. GAv. *mrā'itē* 'to speak', *stōi* 'for being', YAv. *stē* 'for being', *tarōidīte* and *tarōidīti* 'for despising'

Abl. In GAv. wanting *i* e its place supplied by gen

Gen. YAv. seldom *āhityā* 'of sickness' (like *ī*-decl., but variant *āhitayā*).—Also *darjōi* 'of daring' Yt. 14.2

Loc. YAv. likewise *garō* 'on the mountain' Vd 21.5 = Skt. *garāu* (on *ō* see § 42)—GAv. regularly *vīdātā* 'at the judgment'.

## § 255. Plural.—

Nom. YAv. also (from strongest stem) *staomēyō* 'praises'.

Acc. YAv. also (*-īš* for *-īš*, § 21 Note 1) *ištīš-ca* 'and wishes' et al.—Also (from middle stem) *garayō*.—GAv. also (from middle stem) *ārmatayō*—likewise (with *-īš*) *uštīš* 'desires'

Gen. YAv. also (from weak stem without inserted *n*) *kaoyqm* (i e. \**kav-y-qm*, § 224) 'of Kavis'.

§ 256. Observe also the declension of *haḥi-* m. 'friend' = Skt. *sākhi-*, cf. Whitney, *Skt. Gram.* § 343 a.—Strong stem *-āy-*, mid. st. *-ay-*, wk. st. *-y-*.

Singular. Nom. *haḥa*, Acc. *haḥāim* (i e. *-āyām*, § 65) Ys 46.13, Instr. *haḥa* (§ 162), Dat. *haḥē*—Dual N A V *haḥā*.—Plural. Nom. *haḥayō*, *haḥaya*, Acc. *haḥayō*, *haḥaya*, Gen. *haḥqm* (§ 162).

Note Transfers from the *i*-declension to the *a*-declension occur e g. from Av *vi-* m. 'bird' = Skt. *vī-*, Du Instrum. *vayažibya*.—Pl. Abl. *vayažibyas-ca*, Gen. *vayanqm* (beside the regular *i*-decl forms *vīš*, *viš* nom. sg. Yt 13.3, Vd 2.42, *vayō* nom pl. and *vayqm* gen. pl.)



**B. Derivative Stems in original *ī***(Cf Whitney, *Skt Gram.* § 364)

## FEMININE.

§ 257. Av  $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$  *ašāonī-* fem to *ašāvan-* 'righteous'.Av  $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$  *āzānānī-* f 'dark, dreadful' ( $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$  *bar̥p̥rī-* f 'bearer, mother',  $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$  *fšāonī* f 'fatness',  $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$  *āzānānī* f 'giving birth',  $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$  *hšāp̥rī-* f 'female'

	Av	Singular	cf Skt
N.	<i>ašāon-i</i>		<i>dēv-ī</i>
A.	<i>ašāon-īm</i>		<i>dēv-īm</i>
I.	<i>(ašāon-ya)</i> $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$		<i>dēv-yā</i>
D.	<i>ašāon-yāi</i>		<i>dēv-yāi</i>
Abl.	<i>(ašāon-yāi)</i> $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$		see gen
G.	<i>ašāon-yāi</i>		<i>dēv-yāi</i>
L.	<i>ašāvan-aya</i> (?) <sup>1</sup>		<i>dēv-yām</i>
V.	<i>ašāon-i</i>		<i>dēv-i</i>

## Dual

N.A.V.	<i>(ašāon-i)</i> <i>fšāoni</i>	<i>dēv-ī</i> (Ved)
I.D.Abl	<i>(ašāon-ibya)</i> <i>fšāonibya</i>	<i>dēv-ibhyam</i>

## Plural

N	<i>ašāon-iš</i>	<i>dēv-iš</i> (Ved)
A.	<i>ašāon-iš</i>	<i>dēv-iš</i>
I	<i>(ašāon-ibīš)</i> $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$	<i>dēv-ibhis</i>
D.Abl	<i>ašāon-ibyo</i>	<i>dēv-ibhyas</i>
G.	<i>ašāon-inām</i>	<i>dēv-inām</i>
L.	<i>(ašāon-išū)</i> $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$	<i>dēv-išu</i>
	<i>-išva</i> $\text{𐬀𐬎𐬌𐬎𐬎𐬀}$	—

Forms to be observed in GAv. and YAv.

§ 258 In general, GAv has the same forms as above, with the long final vowel, cf. § 26.

§ 259 Singular —

On varying *ī*, *i* see § 21 Note 1Nom. GAv has *ašāunī* Ys 534Instr So GAv *vavhuyā* 'with good', *vahelyā* 'with better', and *ma'nyā* 'with thought', cf Dat *ma'nyāi* Ys 439<sup>1</sup> Yt 554, uncertain, cf § 68 Note 3

Gen YAv *drvatyāś-ca* 'and of the wicked' (fem), —also *astvaīhyō* 'of the corporeal' (according to cons decl)

Voc YAv sometimes (e according to i-decl) *ašaone*, *aḥurāne* 'O Ahuran'.

§ 260 Plural —

Nom. Acc YAv also -īš (cf § 21 Note) *barəntiš* 'bearing' Yt 8.40, *ḥrvi-šyētīš* 'havocking, bloody' Yt 10.47.—Also (like Skt *dēvyāś*) *tīštryenyō*, *tīštryenyas-ca* 'wives of Tishtrya'.

Gen YAv *vanuhīnam* 'of the good' (observe ī) is sometimes written

### C. Radical Stems in original ī.

Feminine Nouns and Adjective Compounds m f n (cf Whitney, *Skt Gr*

§§ 351, 352)

§ 261 Here belong a few words chiefly monosyllables—mostly mere roots Singular. Nom *br̥zai-āiš* 'high-spirited', *br̥z̥-jīš* 'right-living', Acc. *yavaē-jīm* 'ever-living', Instr *sraya* 'by beauty', Dat *br̥z̥-jyōi* 'for the right-living', Gen *srayō* 'of beauty', *ḥšyō*, *ḥšayas-ca* 'of destruction', Loc *ayaož-dya* (?) 'in impurity' —Plural Nom. *fr̥yō* 'blessings', Acc *vaiša-jīš* (m) 'buds', *yavaē-jyō* 'ever-living', Dat *yavaē-jyō*

## 4. Stems in *u* and *ū*

Masculine, Feminine and Neuter (cf Whitney, *Skt. Gr* § 341, 364)

### A. Derivative Stems in original *u*

#### I. MASCULINE—FEMININE.

§ 262. Av *manyu-* m. 'Spirit' = Skt. *manyú-*.

Av *zan̥tu-* m 'tribe', *rašn̥u-* m 'justice', *vanhu-* 'good', *pasu-* m. 'small cattle', *anhu-* m 'life', *baršn̥u-* f 'head, top', *gāt̥u-* m 'place, bed'

	Av	Singular	cf Skt.
N	<i>ma'ny-uš</i>	.	<i>many-ús</i>
A.	<i>ma'ny-ūm</i>	.	<i>many-úm</i>
I.	( <i>ma'ny-u</i> ) <i>zan̥tu</i>	.	<i>many-ūnā</i> , - <i>vā</i>
D	<i>ma'ny-ave</i>	.	<i>many-āvē</i>
Abl.	<i>ma'ny-aoš</i>	.	see gen
G.	{ <i>ma'ny-āuš</i> - <i>aoš</i> <i>rašnaoš</i>	{ . .	{ <i>many-ōs</i>
L.	( <i>ma'ny-āu</i> ) <i>vanhāu</i> (GAv)	.	<i>many-āú</i>
V	<i>ma'ny-ō</i>	.	<i>mány-ō</i>

	Av	Dual	cf. Skt.
N.A.V.	<i>ma'iny-ū, -u</i> . . . .		<i>many-ū</i>
I D.Abl.	<i>(ma'iny-ūbya) pasubya</i>		<i>many-ūbhyām</i>
G.	<i>ma'ni-vā</i> <sup>1</sup> . . . . .		<i>many-vās</i>
L	<i>(ma'ni-vō) anhvō</i> (GAv.) .		—
Plural			
N.	<i>(ma'ny-avō) baršnavō</i> .		<i>many-āvas</i>
A.	<i>(ma'ny-ūš) baršnūš</i> ' .		<i>many-ān m., -ūš f.</i>
D.Abl.	<i>(ma'ny-ūbyō) gātubyo</i> . . .		<i>many-ūbhyas</i>
G	<i>(ma'ny-unqm) zanṭunqm</i>		<i>many-ūnām</i>
L.	<i>(ma'ny-ušū) vavhušū</i>		<i>many-ūṣu</i>
	<i>-ušva baršnušva</i> .		—

## ii. NEUTER (Separate Forms).

§ 263.	Av <i>vohu-</i> 'good' = Skt <i>vāsu-</i> .	cf. Skt.
Sg. N.A.V.	<i>voh-u</i> .	<i>vās-u</i>
Pl. N.A.V.	<i>voh-u</i>	<i>vās-u, -ū</i>

## Forms to be observed in GAv. and YAv.

§ 264 In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

## i. MASCULINE—FEMININE.

§ 265	Singular —
Nom	YAv. also (from strongest stem) <i>uḡra.bāzāuš</i> 'strong-armed' Yt 10.75, <i>darəjō bāzāuš</i> 'long-armed' Yt 17.22
Acc.	YAv. also (from strongest stem) <i>nasāum</i> (i. e. <i>-āvəm</i> , § 65) 'corpse', <i>gar'māum</i> 'heat', — again (from strong stem) <i>da'ṡphaom</i> (i. e. <i>-avəm</i> , § 64) 'nation, country'
Instr	Less common instr (weak stem †) ending <i>ā</i> YA. <i>ḡraḡwa</i> , GAv. <i>ḡraḡwā</i> 'by wisdom', YAv. <i>ḡraḡwa</i> Vd. 9.2, GAv. <i>ciciḡwā</i> 'through the wise one' = Skt <i>cikītvā</i> (fr. <i>cikītu-</i> ) — Also (orig. gen or cf. § 39) YAv. <i>ḡrvi.drvo</i> 'with spear of havoc', <i>rašnvo</i> 'with Rashnu' Yt 14.47
Dat	YAv. also (from weak stem) <i>raḡwe</i> , <i>raḡwae-ca</i> 'to the Master', — observe (also from weak stem) YAv. <i>anuhe</i> (i e orig. * <i>avv-ē</i> ) 'for

<sup>1</sup> See §§ 68 b, 62.

life' Ys. 55 2, GAv *ahuyē* (i. e. orig. \**asu-v-ē*, § 190) 'for life' Ys. 41.6 —Observe also GAv. *haētaovē* variant *haētaoē* Ys. 53 4 beside *haētaovē* Ys. 46 5, cf. YAv. variant *haētaoē* beside *haētaoē* 'for kindred' Ys. 20 1, cf. § 61.

- Abl In GAv. wanting—i. e. its place is supplied by the gen. as in Skt.  
 Gen (a) Also (from strongest stem) YAv. *bāzāuš* 'of the arm', GAv. *māzāyāuš* 'of death' —Again (from strongest stem +) ending *ō* YAv. *nasāvō* 'of a corpse', —and (from weak stem + *ō*) YAv. *raḥvō* 'of the Master' —(b) The interchange in the gen. ending *-ūš*, *-aoš* is connected perhaps with an original difference of accent e. g. observe Av. *vahhūš*, *avhūš* = Skt. *vāsōs*, *āsōs* (unaccented ultima), and Av. *tāyaoš*, *garānaoš* = Skt. *tāyōs*, *grāhnōs* (accented ultima) et al. Exceptions depend perhaps upon a shift of the accent  
 Loc (a) The above loc. in *-āu* is Gatha locative, cf. also Ys. 62 6 *vahhāu* (Gatha reminiscence) —Similarly, GAv. *parāta* 'at the bridge' Ys. 51.13, *hratō* 'in judgment' Ys. 48 4. The regular YAv. loc. is formed in *ō* (weak stem + *ō*, orig. gen.), e. g. *ahmī zantvō* 'in this tribe' Ys. 9.28, *gātō* 'on a couch', *da'yhvō* 'in the country', *avhvō* 'in the world'. —(b) Observe Vsp. 12 5 *da'yhvō* = Skt. *dāsyāu*, cf. § 42 (but see variants), Av. *haētō* 'at the bridge' = Skt. *sētāu*, Av. *varātafjō* Vd. 8.4 —and GAv. *parāto* Ys. 51 12 —With postpositive *a* and strong stem YAv. *anhava* 'in the world' Yt. 6 3, *gātava* 'in place' Ys. 65 9  
 Voc YAv. occasionally *ratvō* 'O Master', *raḥvō* 'O righteous one', *raḥnuvō* 'O Rashnu, Justice'

# § 266 Dual —

I D. Abl. YAv. also *bāzuvō* 'with both arms', cf. §§ 67, 85 a

# § 267. Plural —

- Nom YAv. also with ending *a*, § 224 (from strong stem) *gātava* 'couches'. —With regular ending *ō* (from strongest stem) *nasāvō* 'corpses', (from weak stem) *pasvas-ca* 'small cattle'. —Observe Yt. 14.38 *duš mā'nyuš* 'enemies' (nom. pl.)  
 Acc YAv. also (-*āš*, § 21 Note 1) *baršnuš* 'heights', *pa'ruš* 'many' Yt. 8.49, *da'yhuš* 'countries' Yt. 8.9 —Again with ending *a*, § 224 (from strong stem) *baršnava* —Ending *ō* like nom. (from strongest stem) *nasāvō* 'corpses', (from strong stem) *gātavō* 'places', (from weak stem) *pasvō* 'small cattle'.  
 Dat Abl. YAv. *linū'vvyō* 'from fetters' Yt. 13.100 = Yt. 19 86.  
 Gen YAv. also (without inserted *n*) *vahvaym* 'of the good', *raḥvaym* 'of Masters', *yāḥvaym* 'of sorcerers'. —Observe the variant *-ūnqm* for *-unqm* (§ 21 Note 1) occurs, e. g. variant *vohūnqm* Ys. 65.12 etc  
 Loc. GAv. (only *-ū*) *pauruḥū* 'among people'

## ii. NEUTER.

§ 268 Plural. — N A V. YAv. with *ā* *asrā* 'tears'. — Also *zanva* 'knees' occurs — Observe *ā* in *asrā* 'tears' Yt. 10.38, cf. § 25 Note.

§ 269. Occasional transfers to the *a*-declension are found — e g Sg. Gen. *gātvake* 'of the place', Dat *hiškvāi* 'for the dry'.

§ 270. Declension of Av *daiphu-*, *dahyu-* f 'nation, country', cf. Skt. *dāṣyū-* §§ 135, 133 — Singular. Nom *daiphuš*, Acc *daiphaom* (i. e. *-avəm* § 64), *dahyūm* (GYAv), Instr. *daiphu*, Dat. *daiphave*, Abl. *daiphaoŋ*, Gen. *daiphəuš* (YAv), *dahyəuš* (GAv.), Loc. *daiphvō*. — Dual. Nom *daiphu* (Yt. 10.8, 47), *dahyu* (Yt 10.107). — Plural. Nom. Voc *daiphāvō*, *daiphavō*, Acc *daiphuš*, *daiphāvō*, Gen. *dahyunəm* (GYAv)

B. Derivative Stems in original *ū*.

(Cf Whitney, *Skt Gram.* § 356)

These are not sharply to be distinguished from A in Avesta, nor are they numerous. As example may be taken

## FEMININE.

§ 271. Av. *tanū-* f. 'body' = Skt. *tanū-*.

	Av	Singular:	cf. Skt
N.	<i>tan-uš</i>		<i>tan-ūs</i>
A.	<i>tan-vəm</i> (GAv), <i>tan-ūm</i> (GYAv.)		<i>tan-vām</i> , <i>tan-ūm</i>
I.	<i>tan-va</i> <sup>1</sup>		<i>tan-vā</i>
D.	<i>tan-uye</i> (GYAv)		<i>tan-vē</i>
Abl.	<i>tan-vaŋ</i>		see gen
G.	<i>tan-vō</i>		<i>tan-vās</i>
		Plural:	
N.A.	<i>tan-vō</i>		<i>tan-vās</i>
I.	( <i>tan-ubiš</i> ) <i>hizubiš</i> (GAv.)		<i>tan-ūbhīs</i>
D.Abl.	<i>tan-ubyō</i>		<i>tan-ūbhyaś</i>
G.	<i>tan-unəm</i>		<i>tan-ūnām</i>
L.	<i>tan-ušū</i>		<i>tan-ūśu</i>

Forms to be observed in GAv. and YAv.

§ 272. Metrically, the *v* in *tanvəm* etc. is to be resolved into *u* as in Sanskrit.

<sup>1</sup> See *Aogamadaścā* 48 p 25 ed. W. Geiger

## § 273 Singular:—

Dat. Observe *tanvāz-ca* Haug, *Zand-Pahlavi Glossary* p. 52 9

Abl. YAv also *tanaoŋ* like *u*-decl

Gen. G(Y)Av *tanvas-cīŋ*, — also GAv *hizvā* 'of the tongue' Ys. 45 1, cf. Skt. *vadhvās*.

## § 274. Plural:—

N.A.V. · YAv. *tanvas-ca*.

C. Radical Stems in original *ū*.

Masculine Nouns and Adjective compounds (cf Whitney, *Skt. Gram.*

§ 355 c end, § 352 )

§ 275. Here belong a very few root words —Singular Nom (without *s*) *ahū* (GAv.), *ahu* (YAv) 'Lord', *āyū* (neut GAv) 'duration', Acc. *ahūm* —Plural. Acc *ahvas-cā* (GAv) —Similarly (nom. sg without *s*) *apar'nāyū* 'youth', *framrū* or *emrū* 'pronouncing' —Add dative *-buye* 'to become'.

§ 276. Declension of *yū* n. 'duration, ever' —Singular. Instr. (adv.) *yava* (YAv), *yavā* (GAv), Dat. *yave*, *yavāz-ca* (YAv), *yavē* or *yavvē*, *yavōi* (GAv), Gen *yāuš*.

## 5. Diphthongal Stems.

(Cf. Whitney, *Skt. Gram* § 360 seq )

i. Stems in *āi*.

§ 277 Av. *rāi*, *raē*- f. 'splendor' = Skt. *rāī*.

Singular Acc. *raēm* (1 e *ray-əm* § 64), Instr *raya*. —Plural. Acc *rāyō* (GAv.), also *ražš-ca* (YAv. § 64 Note), Gen. *rayqm*.

ii. Stems in *āu*.

§ 278. Av. *gāu*-, *gao*- m. f. 'cow' = Skt. *gāū*-.

Singular. Nom (Voc.) *gāuš*, *gaoš*, Acc *gqm*, or rare *gāum*, *gaom* (1 e *gāu-əm* §§ 64, 65), Instr *gava*, Dat. *gave* (YAv), *gavōi* (GAv), Abl. *gaof*, Gen *gīuš*. —Dual. N.A.V. *gavā* (GAv), Gen. *ogavā*. —Plural. Nom. *gavō*<sup>1</sup>, Acc. *gā*, Instr. *gaobīš*, Gen *gavqm*.

Note. Similarly Sg. Nom. *hīpāuš*, Acc *hīpqm* 'ally' Ys 48 7, 34.10

<sup>1</sup> See *Aogemadažcā* 84 p. 28 ed. W. Geiger

## B. STEMS IN CONSONANTS.

## 6. (A) Stems without Suffix.

## Root-words and those inflected like them.

Masculine, Feminine and Neuter (cf. Whitney, *Skt. Gr.* §§ 383, 391)§ 279. Av. -𐬨𐬀𐬎 *vīs-* f. 'village' = Skt. *vīś-*.Av. *spas-* m. 'spy', *amərətāt-* f. 'Immortality', *ast-* n 'bone', *nās-* 'misfortune'.

	Av	Singular:	cf Skt.
N.V.	( <i>vīš</i> ) <i>spaš</i> . . . . .		<i>vīś</i>
A.	<i>vīs-am</i> . . . . .		<i>vīs-am</i>
I.	<i>vīs-a</i> . . . . .		<i>vīs-ā</i>
D.	<i>vīs-e</i> . . . . .		<i>vīs-ē</i>
Abl.	<i>vīs-aš</i> . . . . .		see gen
G.	<i>vīs-ō</i> . . . . .		<i>vīs-ās</i>
L.	<i>vīs-i</i> . . . . .		<i>vīs-i</i>
Dual:			
N A.V.	( <i>vīs-a</i> ) <i>amərətāta</i> . . . . .		<i>vīs-āu</i>
I.D Abl.	( <i>vīš-bya</i> ) <i>amərətadbya</i> . . . . .		<i>vid-bhyām</i>
G	( <i>vīs-ō</i> ) <i>amərətātō</i> . . . . .		<i>vīs-ōs</i>
Plural:			
N V.	( <i>vīs-ō</i> ) <i>spasō</i> . . . . .		<i>vīs-as</i>
A.	<i>vīs-ō</i> . . . . .		<i>vīs-as</i>
I.	( <i>vīš-biš</i> ) <i>azdibiš</i> . . . . .		<i>vid-bhis</i>
D.	<i>vīš-byō</i> . . . . .		<i>vid-bhyās</i>
G	<i>vīs-am</i> . . . . .		<i>vīs-ām</i>
L.	( <i>vīš-u</i> ) <i>nāšū</i> (GAv) . . . . .		<i>vik-ṣū</i>

## Forms to be observed in GAv. and YAv

§ 280. In general, GAv. has the same forms as above, with the long final vowel, cf. § 26.

## § 281 Singular.—

Nom. GYAv. *drušš* 'Friend' § 192, *haṛvatās* 'Perfection, Salvation' (-tās 1 e -tāt-s § 192), *ābarəs* title of priest (-t + s), Nirangistan.Acc YAv also *drujīm* 'Friend' (-im = -am § 30) — GAv also *drujīm* § 30 and *kəhrpəm* 'body' (-š- § 32)

Dat. YAv. *yavazēdāz-ca* 'and for eternity' —GAv. also (-ōi more common than -ē § 56) *mazōi* 'for the great'.

Abl. In GAv. wanting — i e. its place supplied by the gen. as in Skt.

Gen. GAv. also *mazō* 'of the great' (-ō = orig. -as § 32).

Loc. YAv. also *aīya* 'in water' (*aīya* + *a* § 222), *uštataīya* 'in the word *ušta*' (*uštata* + *a* § 222). —GAv. has simply *i* *amərətāi* 'in Immortality'.

#### § 282. Dual:—

ID Abl. Solitary YAv. *brvaḥyqm* 'both brows'.

#### § 283. Plural:—

Nom. Acc. YAv. also (with ending -a § 224) *vāca*, *vaca*. Neut. pl. acc. *astu* 'bones' Yt 13.11 (variant *asta*, but see § 283 Note)

Loc. GAv. as above *nāḥū* and (§ 26 Note) *naḥū-cā* 'among descendants'

Note. Transfers to the *a*-decl. are numerous — e g. Sg. Nom. *hvarə darə-s-ō* 'sun-like', Skt. *svar-dṛś*, Acc (neut) *ast-am* 'bone', Abl. *viśāḥ* or *viśāda* 'from a village' Yt. 13.49 — Pl. Acc. (neut) *asta* 'bones', Loc like *ā*-decl. *barəzāhu* 'on the heights'.

### With stem-gradation (Strong and Weak).

Cf. Whitney, *Skt. Gram.* § 385 seq.

§ 284. The strong and weak forms are distinguished by a variation in the quantity of the stem-vowel (as long or short) or by its elision, again by the presence (strong) or absence (weak) of a nasal. For examples see the following declensions.

§ 285. (i) Declension of Av. *vak/c* m. 'voice, word' (strongest stem -ā-, strong -a-) = Skt. *vāk/c* f. (no vowel variation), cf. Whitney, *Skt. Gram.* § 391:—

Singular. Nom. *vāḥš*, Acc. *vācm*, *vācm*, Instr. *vaca*, Gen. *vacō* (Ys. 31.20). — Dual. *vāḥš-byā-ca*. — Plural. Nom. *vā.ō*, *vāca* (ending *a* cf. vowel decl. § 224), Acc. *vācō*, *vacas-ca*, *vāca*, Dat. Abl. *vāḥš-byō*, Gen. *vacqm*.

Note. (a) The dat. du. and pl. (pada-endings) seem to derive their *s* (ž) from the nom. sg. *vāḥš*. — (b) Observe the form *vāḥš* as gen. Ys. 8.1.

§ 286. (ii) Declension of Av. *ap-* f. 'water' (strongest stem *āp-*, strong stem *ap-*) = Skt. *āp-* f. (stems *āp-*, *ap-*) Whitney, *Skt. Gram.* § 393:—



**Singular.** Nom *āfš*; Acc. *āpəm*, *apəm-ca* § 19, Instr *apā-ca*, Abl *apaṭ*, *apāṭ-ca* (*a*-decl), Gen *apō*, *apas-ca*, *āpō*, Loc. *aṛpya* (*-i + a* § 222). — **Dual.** *āpa*, *āpe* (Gah 4.5 *ā*-decl) — **Plural** Nom *āpō*, *apas-ca* § 19, Acc *apō*, *apas-ca*, *āpō*, Dat *aṛwyō*, Gen *apəm*  
 Note The dat pl. *aṛwyō* is for orig *\*abbhyās* § 186

§ 287 (iii) Declension of *aṇc*-stems (cf. Whitney, *Skt. Gram.* §§ 408, 409) —

**Singular.** Nom. *frqš* 'forward', Acc *ṇyāṇcam* 'down', Instr *fraca* (? Yt 10 118 *fraca āiti* [*V*- + *ā*] cf Skt *prācā*, *tarasca* 'across', cf Skt *tarascā* instr. advbl (Whitney § 309 d), *paṇvayṇca* 'advancing', etc.

§ 288. Av *paṭ*-m. 'path' = Skt. *path*- belongs partly here and partly under *an*-stems § 310—which see.

## 7. (B) Derivative Stems in *ant*, *mant*, *vant*.

Participial Adjectives and Possessives (see Bartholomae, in *Λ. Z.* xxix. p 487 seq = *Flexionslehre* p. 68 seq — Whitney, *Skt Gram.* § 441 seq., § 452 seq) .

§ 289. This subdivision of consonant stems includes—(i) participial (and adjective) stems in *ant*; and (ii) possessive adjective stems in *mant*, *-vant*. They are masculine and neuter; the corresponding feminine is made in *a(n)tī*. The stem shows vowel-gradation, strong stem *ant*, weak stem *at* (from *nt*, also GAv *āt*, see § 18 Note)

§ 290. As to stem-gradation, (1) the adjective *ant*-stems generally show *at* in the weak (= Skt. weak) cases, (2) the participial (thematic) *ant*-stems show *ant* in almost all forms. (3) The *mant*-, *vant*-stems agree with the adjective stems in showing *at* in the weak cases. A number of interchanges, however, between all three occur—these interchanges are found chiefly in YAv. e g. dat. du *berzanbya* (from str. st.) Ys. 1.11; 3.13.

### I. MASCULINE.

§ 291. (1) Adjective, Av. *berzant* 'great' = Skt. *brhánt*-, (2) Participial, Av. *fšuyant*-



G.	{	1. <i>bər²z-atəm</i> . . . . .	} <i>bṛh-atdm</i>
		2. ( <i>fšuy-antəm</i> ) <i>ḡbiṣyantəm</i> . . . . .	
L.		( <i>bər²z-asu</i> ) <i>fšuyasū</i> (GAv) . . . . .	<i>bṛh-ātsu</i>

(b) *manṭ-, vanṭ-*Stems.

## (3) Possessives.

	Av	Singular:	cf. Skt
N.	{	<i>ast-vā</i> . . . . .	} <i>bhāga-vān</i>
		<i>-vqs ḡwāvqs</i> . . . . .	
		<i>-va amava</i> . . . . .	
A.		<i>ast-vanṭəm</i> . . . . .	<i>bhāga-vantam</i>
I.		( <i>ast-vata</i> ) <i>satavata</i> . . . . .	<i>bhāga-vatā</i>
D.		<i>ast-vate</i> . . . . .	<i>bhāga-vatē</i>
Abl.		<i>ast-vataḡ</i> . . . . .	see gen.
G.		<i>ast-vatō</i> . . . . .	<i>bhāga-vatas</i>
L.	{	<i>ast-vanṭi</i> . . . . .	} <i>bhāga-vatī</i>
		<i>-māṭi ḡourumati</i> . . . . .	
V.		( <i>ast-vō</i> ) <i>drvō</i> . . . . .	<i>bhāga-van</i>
		Plural:	
N.V.		<i>dræg-vanṭō</i> . . . . .	<i>bhāga-vantas</i>
A.		<i>dræg-vatō</i> . . . . .	<i>bhāga-vatas</i>
I.		<i>dræg-vōd²biš</i> and <i>daēvavaḡbiš</i> . . . . .	<i>bhāga-vadbhis</i>
D.Abl.		<i>dræg-vōd²byō</i> and <i>cazdōṇḡhvad²byō</i> . . . . .	<i>bhāga-vadbhyas</i>
G.		<i>dræg-vatəm</i> . . . . .	<i>bhāga-vatām</i>
L.		<i>dræg-vasū</i> . . . . .	<i>bhāga-vatsu</i>

## II. NEUTER (Separate Forms).

§ 292. Av *hanṭ-* 'being', *astvanṭ-* 'corporeal', *afsmānivanṭ-* 'metrical'.

Sg. N.A.V.	(a) <i>haḡ</i> (b) <i>ast-vaḡ</i> . . . . .	cf. Skt. <i>bhāga-vat</i>
Pl. N.A.V.	— <i>afsmāni-van</i> . . . . .	<i>bhāga-vanti</i>

## Forms to be observed in GAv. and YAv.

§ 293. In general, GAv. has the same forms as YAv, with the long final vowel, cf. § 26.

§ 294. (a) According to § 29, *-ṇt-* or (after palatals § 30) *-ṇt-* may be found instead of *-ant-*:—Av. *pat-ṇt-əm*

'falling', *druž-int-am* 'deceiving', *raoc-int-at* (abl) 'shining' et al. — (b) According to § 63, *-int*, *-unt* may be found instead of *-yant*, *-vant*. — Av *var²z-int-am* beside *var²z-yant-ō* 'working', *har²nanh-unt-am* 'glorious', *tamanh-unt-am* 'dark' Yt. 5.82, cf. Skt *tāmasvantam*.

## I. MASCULINE.

## § 295. Singular. —

Nom In YAv., the *ant*-stems generally have nom. *-ō*, and the *vant*-stems have nom. *-vō* or *-va* or sometimes *-vō*. In GAv the nom. is *-as* or *-as* (for *-at-s*) — Observe YAv *per²navō*, *astavō* 'possessing a feather, possessing a bone' Yt 14 36, also *hq* 'being' Yt. 13 129, *vyqsa* 'driving' — GAv. *fšuyqs* 'thriving, prospering', *stazas* 'praising', *ḥwāvqs* 'like thee' — On *tamanuhō* 'dark', *har²nanuhō* 'glorious' (for ong *-sv-*) see § 130 (2) c.

Instr GAv. also *drəgvātā* (observe *ā* § 18 Note 3) 'with the wicked'

Dat GYAv. also *drəgvātē*, *drvāite* (observe *ā* § 18 Note 3) 'for the wicked' Ys. 31 15 etc., Ys 71.13 — On GAv *drəgvātāz-cā*, see § 19

Gen : On *har²nanuhātō* 'of the glorious', see § 130 (2) c.

Loc Sometimes variant *astva²n*. See furthermore below § 297

Voc. YAv. *drvō* above is like nom. (see Nom.)

## § 296 Plural. —

Nom. YAv. with ending *a* § 224 *bar²zanā* 'great' Yt 5 13, *yātumənā* 'belonging to sorcery', — also (isolated) weak stem nom pl *mrvatō* 'speaking' Ys 70.4.

Acc YAv also (observe strong stem) *bar²zanō* 'great'

Gen YAv. also (2 from weak stem) *ḥbtšyatqm* 'of those hating' Yt 10 76. — Also GYAv *hātqm* 'of beings' (observe *ā*) § 18 Note 3.

§ 297. Transfers to the *a*-declension are not infrequent Here belong:

i. MASCULINE. Singular. Nom *bar²zō* above in paradigm, also Voc *bar²za*, Dat. *zbayanātā* 'for him invoking', Abl. *saošyantāz* 'from Saoshyant', Gen *rašvanāhe* 'of the radiant', Loc *bar²zanāyaya* or *bar²zanā²ya* (uncertain see § 257) Yt 5.54, 57 — Plural. Dat Abl. *saošyantāzibyō* 'for the Saoshyants', *drvatazibyō* 'from the wicked' —

ii. NEUTER. Singular. Acc *var²cavhan²m* et al Yt. 19 9.

§ 298 Declension of Av. *mazant* 'great' = Skt *mahānt*-. This word shows a strongest stem *mazōnt*-, like Skt *mahānt*-. i. MASC. Singular. Nom. *maza*, Acc. *mazōntm*, ii. NEUT. *maza*, cf. Skt *mahān*, *mahāntam*, *mahāt*, Whitney, Skt. *Gram.* § 450 b

### 8. (C) Derivative Stems in *an*, *man*, *van*.

Masculine, (Feminine) and Neuter (cf. Whitney, *Skt. Gr.* § 420 seq)

§ 299. The stem has a triple form.—strongest stem *ān*, strong stem *an*, weak stem *n* (before vowels) or *a* (= *n*) before consonants. Cf Brugmann, *Grundriss der vergl. Gram.* II. § 113.—The strong and weak forms do not always agree with the Sanskrit in its sharp division; cf also Whitney, *Skt. Gram.* § 425 f.

#### (a) *an*-, *man*-Stems.

##### I. MASCULINE.

§ 300. Av. *aryaman*- m. 'friend' = Skt. *aryamān*- m.

Av. *maēsman*- n. 'urine', *hšapan*- f 'night', *marštan*- m. 'mortal', *cašman*- n 'eye', *prizašan*- 'triple-jawed', *ašavan*- 'righteous', *asan*- m 'stone', *rasman*- m 'rank, column', *dāman*- n. 'creature', *aršan*- m. 'male', *vyāhman*- n 'council'.

	Av	Singular:	cf Skt.
N.	<i>aryam-a</i> . . . . .		<i>aryam-ā</i>
A.	<i>aryam-anəm</i> . . . . .		<i>aryam-ānam</i>
I.	{ <i>aryam-na</i> . . . . . <i>-anā maēsmana</i> . . . . . }		<i>aryam-nā</i>
D.	{ ( <i>aryam-a-ne</i> ) <sup>1</sup> . . . . . <i>-ne hšafne</i> . . . . . }		<i>aryam-nē</i>
Abl.	{ ( <i>aryam-naš</i> ) <i>mašpnaš</i> . . . . . <i>-anaš cašmanaš</i> . . . . . }		see gen.
G.	{ ( <i>aryam-nō</i> ) <sup>2</sup> . . . . . <i>-anō</i> <sup>3</sup> . . . . . }		<i>aryam-nās</i>
L.	<i>(aryam-a-ni)</i> <i>cašmanī</i> (GAv) . . . . .		<i>aryam-āni</i>
V.	{ <i>aryam-a</i> . . . . . <i>-əm prizašm</i> § 194 . . . . . }		<i>āryam-an</i>

##### Dual:

N.A.V.	<i>aryam-ana</i> . . . . .	<i>aryam-ānā</i> (Ved)
I.D.Abl.	<i>(aryam-anā)</i> <i>cašmanā</i> . . . . .	<i>āryam-anōs</i>

<sup>1</sup> See Vd 22.13. — <sup>2</sup> Thus, metrically *aryamnas-cā* Ys. 33.4, 46.1 — <sup>3</sup> Vsp. 1.8 etc.

Plural:

N.V.	( <i>aryam-anō</i> )	<i>aṣavanō</i> . . . . .	<i>aryam-ānas</i>
A.	{ ( <i>aryam-nō</i> ) <i>hṣafnō</i> . . . . .		} <i>aryam-nās</i>
	- <i>anō</i> <i>rasmanō</i> . . . . .		
I.	( <i>aryam-ābīṣ</i> )	<i>dāmābīṣ</i> . . . . .	<i>aryam-ābhīs</i>
D Abl.	( <i>aryam-abyō</i> )	<i>dāmabyō</i> . . . . .	<i>aryam-ābhyas</i>
G.	{ ( <i>aryam-naṃ</i> ) <i>arṣnaṃ</i> . . . . .		} <i>aryam-nām</i>
	- <i>anaṃ</i> <i>rasmanaṃ</i> . . . . .		
L.	{ ( <i>aryam-ōhu</i> ) <i>vyāḥmōhu</i> <sup>1</sup> . . . . .		} <i>aryam-āhu</i>
	- <i>ōhva</i> <i>dāmōhva</i> . . . . .		

ii. NEUTER (Separate Forms)

§ 301. Av. *nāman-* n. 'name', *cinman-* n. 'attempt'.

Sg. N.A.V. *nām-a* . . . . . *nām-a*

Pl. N.A.V. { *nām-a(n)* . . . . . } *nām-āni*  
*nām-āni* . . . . .  
*cinm-ānī* (GA.v.)<sup>2</sup> . . . . .

Forms to be observed in GA.v. and YA.v.

§ 302. In general, GA.v. has the same forms as above with the long final vowel, see § 26.

§ 303. Occasionally (1) instead of Av. *ā* we find *a* before the *n* (§ 45) or (2) instead of *a* we find GA.v. *ā* (§ 32) — e. g. (1) Av. *urvaṇō* 'souls'; — (2) GA.v. *mazānā* 'with greatness'; GA.v. *asānō* 'stones, heavens'.

§ 304 On the interchange of strong (*an*) and weak (*n*) forms see § 299

i. MASCULINE.

§ 305 Singular:—

Nom. YA.v. *fravrase* 'Frarasyan' (= *rya* cf § 67, acc. *fravasyānəm*).

Acc. YA.v. also (from strongest stem) *hāvanānəm* title of priest, and (from weak stem) *arṣnəm* 'male'.

Instr. GA.v. also *mazānā* § 303.

Dat. Similar (*-āne*) infin dat n. YA.v. *hṣnūmāne* 'to rejoice', *staomāne* 'for praise', GA.v. *hṣanmāne* 'to be content' § 303 — Observe *arwi fōipne* Vd 3 24 — From strongest stem YA.v. *puḥrāne* 'having a child'.

Gen. GYA.v. also (from strongest stem) *mar'ānō* 'of mortal', *hāvanānō*.

<sup>1</sup> Yt. 13.16, cf § 39. — <sup>2</sup> Ys. 12.3.

- Abl. YAv. isolated (undeclined abl) *barsmān* (neut) 'with barsom'.
- Loc. YAv. also (from weak stem) *asni* 'by day' § 164 Note 1, —and (from strongest stem) *husravāni* 'in good word' (?) Ny. 4.8 —GAv. also *caš-māng*, *cašmām* (neut) 'in eye' Ys 31.13, Ys. 50.10, cf. Whitney, *Skt. Gram.* § 425 c.
- Voc. YAv. *airyama* (cf. Vd. 22.9) above in paradigm is like nom. or after *a*-decl.
- § 306 Dual:—
- N.A.V. YAv. also (from strongest stem § 314 Note 1 b) *spāna* 'two dogs'.
- § 307. Plural:—
- Nom. YAv. also (from strongest stem) *asānō* 'stones'. With ending *a* § 224 (from strongest stem) *aršāna* 'males', and (from weak stem) *asna* 'stones'
- Acc. YAv. also (from strongest stem) *asānō* 'stones', GAv. *asānō* Ys 30.5 cf. § 303. —With ending *a* § 224 (from strongest stem) *aršāna* 'males'.
- Dat. Abl. YAv. also *draomāhyō* 'from assaults' § 33

## ii. NEUTER.

- § 308 Plural:—
- Nom Acc The common ending is *q(n)* § 45 Note 2 Av. *nāmaq(n)*, *dāmaq(n)*, *dāmaq* cf. Ys 48.7, 46.6, etc. —Less frequent is the ending *-āni* (*-āni*), cf. Skt. *-āni*. —Observe as dual and plural (like sing) *dqma* Yt 15.43; Ys 71.6 —Perhaps here belong likewise *mašma* Vd 8.11, 12, et al, cf. Johannes Schmidt, *Neutra* pp. 89, 316, but see § 227 above

As general plural case, *qn* is also used e.g. (as instr) Av. *srīrāiš nāmqn* 'by fair names' Ys 15.1, Vsp 6.1, so *damqn* (as nom. pl) Yt 8.48, (as gen. pl) Ys. 57.2, (as instr. pl) Yt 22.9 —As acc. pl. and gen. loc. singular *ayqn*.

As general plural case, *iš* (§§ 228, 331) is also used e.g. (as instr.) *hāiš nāmīiš* 'by their own names' Ys 15.2.

§ 309. Transfers to the *a*-declension are found. Here belong:

Singular. Dat. *syāvaršānāi* 'to Syavarshan'; Gen. *aršānahe* 'of a male', Abl. *hšafnāta* 'might' —Plural. Loc. *asānāšva m* 'on stones'.

§ 310. Declension of Av. *pañtan-*, *paš-* m. 'path' = Skt. *pānthan-*, *path-* m cf. Whitney, *Skt. Gram.* § 433. This word follows partly the *an*-declension (strongest stem *pañtān-*, strong stem *pañtan-* § 299), partly the suffixless consonant declension (weak stem *paš-* § 288).

**Singular.** Nom. *paṇta*, *paṇtā* Ys 72.11, Acc. *paṇtānəm*, *paṇtqm*, Instr. *paṇa*, Abl. *paṇtaf*, Gen. *paṇō*, Loc. *paṇi* (GAv).—**Plural.**

Nom. *paṇtānō*, Acc. *paṇō*, *paṇa*, Gen. *paṇqm*

**Note.** Transfers to the *ā*-declension (fem) are **Sg.** Acc. *paṇqm*, Gen. *paṇayā*.—**Pl.** Acc. *paṇā*.

§ 311. Often, a neuter stem in *an* stands parallel with one in *ar*, see § 237, and Brugmann, *Grundriss der vergl. Gram.* ii § 118.

### (b) *van*-Stems.

§ 312. The *van*-stems are declined like those in *an*, *man*, but in the weak case-forms the *va* becomes (by samprasāraṇa § 63) *u*, which coalesces with a preceding *a* into *ao* (*āu* § 62) or with a preceding *u* into *ū* (*u* § 51 Note 1).

§ 313. (i) Declension of Av. *ašavan*- m. 'righteous' = Skt. *ṛtāvan*- shows in weak cases *ašaon*-, *ašāun* (i. e. GAv. and cf. § 62 Note 1).

**Singular.** Nom. *ašava*, Acc. *ašavanəm*, Dat. *ašaone*, *ašaonā-ca*, *ašāunē* (GAv. § 62 Note 1), Abl. *ašaonaf*, Gen. *ašaonō*, *ašaonas-cā* (GAv), *ašāunō* (GAv.); Voc. *ašāum* § 193.—**Dual.** Nom. Acc. Voc. *ašavana*, Gen. *ašaonā*.—**Plural.** Nom. *ašavanō*, Acc. *ašavanō* (str. stem YAv.), *ašāunō* (wk. stem GAv), *ašavana* (ending *a* § 224), Dat. *ašavabyō* (GYAv), *ašavaoyō* (YAv § 62 Note 3), Gen. *ašaonqm*, *ašāunqm* (§ 62 Note 1).

**Note 1.** Similar to *ašavan*- is (a) the declension of GAv *magavan*- (str. st.), *magāun*- (wk st) m. 'member of the community', cf Skt *maghāvan*-, *maghōn*- Whitney, *Skt. Gram.* § 428,—and (b) the declension of Av *āpravan*- (str. st.), *apa<sup>w</sup>run*- (wk. st. §§ 62, 191) m. 'priest' = Skt. *ātharvan*-. Observe Av. voc sg. *āpraom* § 193

**Note 2.** Transfers to the *a*-decl. are not infrequent: e. g. Dat Du. *ašavanāzbya*.

§ 314. (ii) Declension of Av. *urvan*- (i. e. *uruvan*- §§ 68 b and 71 end) m. 'soul'. This has in weak case-forms *urun*- (*ū* § 51 Note 1).

**Singular.** Nom. *urva*; Acc. *urvānəm*, Instr. *uruna*, Dat. *urune*, *urunaē-ca*, Gen. *urunō*—**Plural.** Nom. *urvanō* (§ 45), Acc. *urunō*, *urunas-cā* Ys 63 3, *urvanō* (str. st.), Dat. *urvōibyō* (*a*-decl).

**Note 1.** (a) Similar to *urvan*- is the declension of Av. *yvan*- (i. e. *yuvan*- § 68 b, str. st.), *yān*- (wk st.) m. 'youth' = Skt *yūvan*-, *yān*- m.,



cf. Whitney, *Skt. Gram.* § 427.—Observe Av. voc. sg. *yum* opp. to Skt. *yúvan* (§ 193).—(b) Similar also in Av. *span-* (triple stem *spān-*, *span-*, *sūn-* § 20) m. 'dog' = Skt. *śvān-* (*svān-*, *śvān-*, *sūn-*) m., cf. Whitney, *Skt. Gram.* § 427.—(c) Likewise Av. *zrvan-* n. 'time', dat. sg. *zrūne* Yt. 5.129

Note 2. Transfers to the *a*-decl. are found.—e. g. gen. sg. *sūnahe* beside *sāno*, again gen. sg. *zrvānahe* (stem *zrvāna-*), loc. *zrūne* Vd. 19.9 (stem *zrāna-*, but cf. § 35 Note 2 or § 233). So above dat. pl. *\*urvūhyu* (variant *\*urvazībyō*, after *a*-decl. instead of *\*urvabyō*).

§ 315 (a) Forms to be observed are: YAv. nom. sg. *ta<sup>u</sup>rvuō* (*van-* stem) 'overpowering', cf. Bartholomae, in *K.Z.* xxix. p. 561 = *Flexionslehre* pp. 141, 142. So sg. nom. *brizafō*, acc. *anəm*, voc. *am* (stem orig. *\*zapvan-* § 95 — GAv. nom. sg. *advō* (variant *advā*) m. 'way'.—(b) As general plural case with ending *-qn* §§ 230, 308. YAv. *karšvqn* 'climes'.—As general plural case with ending *-īš* §§ 231, 308. Av. *ašaoniš* (as acc. pl. neut. Ys 7.1.6 *dāma ašaoniš*, as instr. pl. masc. Vsp. 21.3).

## 9. (D) Derivative Stems in *in*.

Masculine, Feminine and Neuter, (derivative adjectives),  
cf. Whitney, *Skt. Gram.* § 438 seq.

§ 316. The *in*-stems (few in number) are declined like those in *an*; cf. Brugmann, *Grundriss der vergl. Gram.* ii. § 115:—e. g. Av. *kainin-* f. 'maiden', et al.

I. MASCULINE—FEMININE. Singular: Nom. *ka<sup>n</sup>i*, Acc. *ka<sup>n</sup>inəm*, Dat. *pərənine* 'having a feather', Gen. *ka<sup>n</sup>nīnō*, *ka<sup>n</sup>nīnō*.—Dual: Nom. *hqmīna* 'belonging to summer'.—Plural: Nom. *ka<sup>n</sup>nīnō*, *ka<sup>n</sup>nīnō*, *ka<sup>n</sup>nīna*, Acc. *afštacinō* 'having running waters', Dat. *ka<sup>n</sup>mbiyō*, Gen. *drujinqm* 'belonging to the Druj' Yt. 4.7 — II. NEUTER. Sg. Nom. Acc. *raohjnu* 'shining'.

Note. On the interchange of *i*, *ī*, see § 21 Note 1.

## 10. (E) Radical *n-* and *m-* Stems.

§ 317. Here belongs the root *jan-* 'slay' as final element of a compound: Av. *vərə<sup>h</sup>brajan-* 'victorious' = Skt. *vṛtrahān-*, cf. Whitney, *Skt. Gram.* § 402. The stem shows triple forms *-jān-*, *-jan-*, *-jn-*.

Singular: Nom. *vərə<sup>h</sup>braja*, *vərə<sup>h</sup>brəm jā* (GAv.), *vərə<sup>h</sup>brajō* (1 e. -ā [= *an*] + *s* § 222); Acc. *vərə<sup>h</sup>brājanam*, Abl. *vərə<sup>h</sup>brajnaš*, Gen. *vərə<sup>h</sup>brajnō*, *vərə<sup>h</sup>brājanō*.—Plural. Nom. *vərə<sup>h</sup>brājanō*, Acc. *ašava-janō*.

§ 318. Radical *m*-stem is Av. *zam-* *z<sup>m</sup>m-* f. 'earth' = Skt. *kṣām- jṃ-*, cf. Brugmann, *Grundriss der vergl. Gram.* ii. § 160.

Singular: Nom. *zā*; Acc. *zqm*, Instr. *z<sup>m</sup>mā* (§ 24), Dat. *z<sup>m</sup>mē* (cf. also § 233); Abl. *z<sup>m</sup>maš*, *z<sup>m</sup>māda* Yt 7.4 (§ 222, *a*-decl.), Gen. *z<sup>m</sup>mō*; Loc. *z<sup>m</sup>mi*. — Plural: Nom. *zāmō*, Acc. *z<sup>m</sup>mō*, *z<sup>m</sup>mas-ca*, Gen. *z<sup>m</sup>mqm*.

Note 1. The nom. sg. *zā* is *zā* (= ? *zam-* = *zām*) + *s* § 222, similarly acc. *zqm* (= ? *zām* + *m*).

Note 2. Similar to *zam-* is Av. *zyam-* m. 'hiems', Sg. Nom. *zyā*, *zyās-ciš*, Acc. *zyqm*, Gen. *zimō*, cf. Brugmann, *Grundriss* ii. § 160. Likewise Av. *dam-* 'domus', cf. GAv gen sg. *dāng*, loc. sg. *dqm* — see Brugmann, *Grundriss* ii. § 160

## 11. (F) Stems in original *r*.

Masculine (Feminine and Neuter), cf. Whitney, *Skt. Gram.* § 369 seq.

§ 319. Here belong a limited number of nouns: (a) Derivative stems in orig. *-tar*, *-ar* — nouns of agency and nouns of relationship; (b) Radical stems in orig. *-ar*; (c) Derivative stems (indeclinable) in orig. *-ar*.

§ 320. Strong and weak case-forms. — Nouns of this declension show three stem-forms: strongest stem *ār*, strong stem *ar*, weak stem *r* (before vowels), *ar<sup>2</sup>* (before consonants). The (1) nouns of agency show the strongest form *ār* in acc. sg., nom. du., and nom. pl.; the (2) nouns of relationship show simply the strong form *ar* in those cases. — The strong and weak case-forms, however, do not always agree with the Skt. in its sharp division, cf. also Lanman, *Noun-Inflection in the Veda* p. 420 fin.

### (a) Derivative Stems in *-tar*, *-ar*.

§ 321. These are divided with reference to the acc. sg., nom. du., and nom. pl. *ār* or *ar* into two classes:

1) Nouns of Agency. — 2) Nouns of Relationship.

Chiefly Masculine (cf. Whitney, *Skt. Gram.* § 373).

§ 322. 1) Av. *𐬔𐬀𐬭𐬀* *dātar-* m. 'giver, creator' = Skt. *dātār-*, *dhātār-*. 2) Av. *𐬔𐬀𐬭𐬀* *patar-* m. 'father' = Skt. *pītār-*.

Av. *frabər̥star-* m. title of priest, *štar-* m. 'fire', *nar-* m. 'man',  
*npātār-* m. 'protector', *zāmātār-* m. 'son in law', *sātar-* m. 'persecutor'.

	Av	Singular:	cf. Skt.
N.	<i>dā-ta</i>	. . . . .	<i>dā-tā</i>
A.	1. <i>dā-tārəm</i>	. . . . .	<i>dā-tāram</i>
	2. <i>pi-tārəm</i>	. . . . .	<i>pi-tāram</i>
I.	( <i>dā-ḥra</i> ) <i>āprā</i> (GAv.)	. . . . .	<i>dā-trā</i>
D.	( <i>dā-ḥre</i> ) <i>frabər̥ḥre</i>	. . . . .	<i>dā-trē</i>
Abl.	( <i>dā-ḥraṣ</i> ) <i>āpraṣ</i>	. . . . .	see gen.
G.	<i>dā-ḥrō</i>	. . . . .	<i>dā-tūr</i>
L.	( <i>dā-tari</i> ) <i>narī</i>	. . . . .	<i>dā-tārī</i>
V.	<i>dā-tar</i>	. . . . .	<i>dā-tar</i>
Dual:			
N.A.V.	1. ( <i>dā-tāra</i> ) <i>npātāra</i>	. . . . .	<i>dā-tārā</i> (Ved.)
	2. ( <i>pi-tāra</i> ) <i>zāmātāra</i>	. . . . .	<i>pi-tārā</i> (Ved.)
I.D Abl.	( <i>dā-tər̥bya</i> ) <i>nar̥bya</i>	. . . . .	<i>dā-tṛbhyaṃ</i>
G.	( <i>dā-ḥrā</i> ) <i>narā</i>	. . . . .	<i>dā-trōs</i>
Plural:			
N.	1. <i>dā-tārō</i>	. . . . .	<i>dā-tāras</i>
	2. <i>pi-tārō</i>	. . . . .	<i>pi-tāras</i>
A.	1. <i>dā-tārō</i>	. . . . .	<i>dā-tṛṇ</i>
	2. <i>ḥrō</i>	. . . . .	<i>pi-tṛṇ</i>
D.Abl.	( <i>dā-tər̥byō</i> ) <i>ātar̥byō</i>	. . . . .	<i>dā-tṛbhyaḥ</i>
G	( <i>dā-ḥraqm</i> ) <i>sāpraqm</i>	. . . . .	<i>dā-tṛṇām</i>

Forms to be observed in GAv. and YAv.

§ 323. In general, GAv. has the same forms as above, with the long final vowel, see § 26.

§ 324. On the occasional interchange of strong (*ar*) and weak (*r*, *ar̥*) case-forms see § 320, and § 47 Note.

§ 325. Singular:—

Nom.: YGAv. observe *ḥita*, *ḥita*, *ḥitā* 'father'.

Acc.: YAv. also (from weak stem) *brāḥrəm* 'brother' —Observe Av. *hauhā-rəm* 'sister' opp to Skt. *svāsāram* (-ār-).—GAv. also (§§ 22, 32) *ḥitarəm* 'father'.

Gen.: YAv. *sāḥras-ai* 'of the persecutor' —Also (isolated) from strong stem + *s*, *sāstarš* 'of the tyrant' Ys 9.31, like gen *narš* § 332

Dat.: GAv. also *ḥdrōi* 'father' (i. e. -ōi = -ē, § 56) Ys 53.4

## § 326. Dual:—

N.A.V. YAv. also (from weak stem) *brāpra* 'two brothers'.

## § 327 Plural:—

Nom. YAv. also *dātāras-ca* see § 19 —Also ending *a* *vaštāra* 'coursers'.

Acc. YAv. also acc. pl in *-žuš*, *-šš* (like *strēuš*, *strēš*, *nəṛēuš*, §§ 329, 332) *pauri.aztrēuš* Vd. 9.38, cf Skt. *paryētār-*, see *American Journal of Philology* x p. 346.—GAv. also (from strong stem) *mātarō* 'mothers'. —Also *mātarqš-cā* § 49.

Dat. YAv. observe *ptərəbyō* 'for fathers' Vd. 15.12

§ 328. Transfers to the *a*-decl. occur: e.g.:

Singular. Gen. *sāstrahe* 'of the persecutor' (1 e. stem *sāstra-* beside *sāstar-*) —Plural. Gen. *sāstranqm* 'of persecutors'.

(α) Like nouns of agency.

§ 329. (i) Declension of Av. *star-* m. (strongest stem *stār-*, strong stem *star-*, weak stem *str-*, *starə-*) = Skt. *stār-* (cf. Whitney, *Skt. Gram.* § 371):—

Singular. Acc. *stārm*, Gen. *stārō*. —Plural. Nom. Acc. *stārō*, *staras-ca* (§ 19 on *ā*), *strēuš* (acc YAv. cf. § 327), Dat. Abl. *stərəbyō*; Gen. *strqm*, *stārqm*, *starəm-cā* (GAv.).

§ 330. (ii) Declension of Av. *raḫaēštar-* 'warrior standing in charriot'.—This word shows also a parallel stem *raḫaēštā* according to the radical *ā*-decl., see § 249. The forms from stem *raḫaēštar-* are:—

Singular. Acc. *raḫaēštārm*, Gen. *raḫaēštārahe* (*a*-decl.), Voc. *raḫaēštāra* (*a*-decl.) —Plural. Nom. *raḫaēštārō*; Acc. *raḫaēštārš-ca* (§ 327, or perhaps here *a*-decl § 129)

Note. The forms from stem *raḫaēštā-* are enumerated at § 249.

(β) Like nouns of relationship

§ 331. (iii) Declension of Av. *ātar-* m. 'fire' (strong stem *ātar-*, wk. st. *āpr-*, *ātr-* [§ 79 Note], *ātarə-*):—

Singular. Nom. *ātarš* (= str. st. + *s*), Acc. *ātrəm* (YAv), *ātrēm* (GAv); Instr. *āprē* (GAv.), Dat. *āpre*, *āpraš-ca*; Abl. *āpraš*; Gen. *āprō*, *āpras-ca*, Voc. *ātarə* (YAv), *ātarš* (GAv), *ātarš* (YAv. same as nom) —Plural. Acc. *ātarō*, Dat Abl. *ātrəbyō*, Gen. *āprqm*.

§ 332. (iv) Declension of Av. *nar-* m. 'man' = Skt. *nār-* (cf. Whitney, *Skt. Gram.* § 371) —

**Singular.** Nom. *nā*, Acc *narām*, Dat. *na're* (YAv), *narōi* (GAv.), Abl *narē* Phl. Version at Vd 3 42, Gen *narš* (YAv), *narēš* (GAv.), Loc *narī*, Voc. *narē*.—**Dual.** Nom. *nara*, 1 D. Abl *narēbyō*, Gen *narō*.—**Plural.** Nom Voc *narō*, *naras-ca*, *nara* (§ 224), Acc. *narqš* (GAv. Ys. 40.3 see § 49), *narēuš* (acc. YAv. cf. § 327), Dat Abl *narēbyō*, *narēbyas-ca*, *naruyō*, *nuruyō*, *narēyō* (§ 62 Note 3, and § 31 Note), Gen. *narqm* (YAv.), *narēm* (GAv) Ys 30.2, see § 32.

Note 1. GAv. *narqš* at Ys 45 7 is apparently used as gen sg rather than acc pl, see Gah 3 6 *narš* citation, cf Skt *nṛ̥ṇ*, Pischel-Geldner, *Vedische Studien* p 43.

Note 2 Transfers to the *a*-declension, stem *nara-* occur — **Singular:** Nom. *narō*, Gen *narahe*, etc

### (b) Radical Stems in original *r*.

§ 333. Here belong a very few nouns and their (adjective) compounds, e. g.:—

§ 334. (i) Av *hvar-* n 'sun' = Skt *svār-* (cf Whitney, *Skt. Gram.* § 388 d).—**Singular:** Nom. Acc *hvarē* (YAv), *hvarē* (GAv), Gen *hūiō* or *hū* (YAv), *hūng* (GAv 1. e. \**hvan-s*, cf §§ 337, 318 Note 2).

§ 335 (ii) GAv *sar-* f. 'association, unity' —**Singular:** *sarēm*, *sarēm*, Dat. *sarōi*, Gen. *sarē* (Ys 49.3), Loc *sarī* (Ys 35 8) —**Plural** Acc *sarō* (Ys. 31.21)

### (c) Neuters (derivative) in original *ar*.

§ 336 These neuters (indeclinable) in *arē*, *arē* (GAv.) are used chiefly as acc. sg., but they may supply other cases.

**Singular:** Nom Acc. *vadarē* (YAv.), *vadarē* (GAv) 'weapon' (= Skt *vādhar*), as Dat. (and acc) *dasvarē* 'strength' Ys 68.2, as Gen. (and acc) *karšvarē* 'clime' Vsp 10.1 —**Dual:** N A V. (and acc. sg) *danarē* 'two D. measures'.—**Plural.** Acc (beside acc sg.) *ayārē* (GAv).

Note These neuters rarely show declined cases —e g. **Sg.** Instr *dasvara* 'with strength' (Ys. 55.3), **Pl.** Instr *bažvarēbiš* 'with thousands'.—Like *a*-decl., Dat. sg *bačvarāi*.

§ 337. These *ar*-neuters commonly show parallel *an*-stems with which they unite in forming a declension: e. g. Av. *karšvar-*, *karšvan-* n. f. 'clime, zone', *ayar-*, *ayan-* n.

'day'; *zafar-*, *zafan-* n. 'jaw'; *panvar-*, *panvana-* (a-decl.) n. 'bow'. See § 311 and Brugmann, *Grundriss der vergl. Gram.* ii. § 118

## 12. (G) Stems in original *s*.

### (a) Derivative Stems in *-h* (= orig. *s*).

#### (α) Stems in *-ah* (= orig. Ind.-Iran *-as*)

§ 338. These very common stems in *-ah* (= orig. *-as*) are chiefly neuter nouns; but as adjectives (compound or with original accent on the ending, cf. Whitney, *Skt. Gram.* § 417) they may likewise be masculine or feminine. A feminine substantive *uṣah-* (see § 357 for declension) also occurs.—Cf. Horn, *Nominalflexion im Avesta* p. 26 seq; and Whitney, *Skt. Gram.* §§ 414, 418.

#### i. MASCULINE—FEMININE (ADJECTIVE), NEUTER (SUBSTANTIVE)

§ 339. Av. *hvacah-* (adj m f) 'well-speaking' = Skt. *suṽācas-*. Av. *vacah-* n. 'word' = Skt. *vācas-*, Av. *duṣ-vacah-* (adj) 'evil-speaking' = Skt. *durvacas-*.

Av. *anaocah-* (adj) 'hostile', *raocah-* n 'light', *sarāh-* n. 'head' (= Skt. *sīras-* n), *zrayah-* n 'sea', and m. nom. propr. 'Zrayah', *arəzah-* n 'daylight'.

	Av	Singular:	cf. Skt
N.	<i>hvac-ā</i> . . . . .		<i>suṽāc-ās</i>
A.	<i>hvac-anhəm</i> . . . . .		<i>suṽāc-asam</i>
I.	<i>vac-anha</i> . . . . .		<i>vāc-asā</i>
D.	<i>vac-anhe</i> . . . . .		<i>vāc-asē</i>
Abl.	<i>vac-anhaṭ</i> . . . . .		see gen.
G.	<i>vac-anhō</i> . . . . .		<i>vāc-asas</i>
L.	<i>vac-ahi</i> . . . . .		<i>vāc-asī</i>
V.	<i>hvac-ō</i> . . . . .		<i>sīṽāc-as</i>

#### Dual:

N.A.V.	( <i>hvac-anha</i> ) <i>anaocanhā</i> (GAv.) . . . . .	<i>suṽāc-asā</i> (Ved.)
G.	( <i>vac-anhō</i> ) <i>zrayanhō</i> . . . . .	<i>vāc-asōs</i>

	Av	Plural:	cf. Skt.
N.V.	<i>dužvac-anhō</i>	. . . . .	<i>suṇvác-asas</i>
A.	<i>dužvac-anhō</i>	. . . . .	<i>suṇvác-asas</i>
I.	<i>vac-ābiš</i> <sup>1</sup>	. . . . .	<i>vác-ōbhis</i>
D.Abl.	<i>(vac-ōbyō) raocōbyō</i> <sup>1</sup>	. . . . .	<i>vác-ōbhyaḥ</i>
G.	<i>vac-anham</i>	. . . . .	<i>vác-asām</i>
L.	<i>(vac-ahu) sarahu</i>	. . . . .	<i>vác-asu</i>
	<i>-ahva arṇahva</i>	. . . . .	—
ii. NEUTER (Separate Forms)			
Sg. N.A.V.	<i>vac-ō</i>	. . . . .	<i>vác-as</i>
Pl. V.A.N.	<i>vac-ā</i>	. . . . .	<i>vác-āḥ</i>

## Forms to be observed in GAv. and YAv.

§ 340. In general, GAv. has the same forms as above with the long final vowel, see § 26.

## i. MASCULINE—FEMININE—NEUTER.

## § 341. Singular.—

Nom YAv. also un compounded adj. (see § 338) *aoyā* 'strong' Ys. 57.10 beside substantive *aoyō* n. 'strength', GAv. *dvazēš* 'hating' beside *ḡvazēš* n. 'hatred', cf. Skt *yāsās* 'beauteous' (observe accent) beside *yāsas* n. 'beauty'.—Add *harṇas-ca* n. 'and glory'.

Acc On *užāuhem*, *užam* f 'dawn', see § 357.

Dat YAv. *rafnanhaž-ca* 'and for support' —GAv. infin dat. *srāvayeyhē* 'to announce' (see § 118 Note on *-ye- = -ya-*).

Abl YAv. also (+ postpositive *a* § 222) *zrayanhāda* 'from the sea' Yt. 8.47 —After *a*-decl (+ postpos *a* § 222) *tmanvāda* 'from darkness'.

Gen. YAv. *harṇanahas-ca* 'and of glory'.

Loc. YAv. peculiar *zraya* (Yt. 5.38, 8.8), *zrayā* (Ys 65.4), *zrayāi* (Yt. 5.4, 8.31) 'in the sea'.—See also § 357 Note 2.

## § 342 Plural —

Nom YAv. *framanahas-ca* 'kindly-minded'.

Instr. YGAv. also (with variant *-biš* § 21) *vacōbiš*.

Loc. YAv. also (*-ōhu*, *-ōhva* § 39) *ravōhu* 'in freedom', *tēmōhva* 'in darkness'.

## ii. NEUTER (Special Forms)

§ 343 Plural:—N.A.V. YAv. add *aoyās-ca* 'powers', GAv. *tēmās-cā*, 'and darkness'.

§ 344. Transfers to the *a*-declension are very frequent —

<sup>1</sup> See § 33

**Singular.** Nom. *arš vacō* (masc) 'nightly-speaking', Acc (fem ā-decl) *ravō.vacavhqm* 'whose words go with freedom' Vsp 7 2, Instr. *har²na* 'with glory' Yt 10 141, see § 194, Abl. *tmanvhāda* 'from darkness' (postpositive *a* § 222) — **Dual.** Dat. *aḥyayavhaz²bya* 'for the two imperishable ones', — **Plural.** Nom. *anaoṣṣāwhō* 'undying' (§ 124 Nom. end, stem *²aoṣa-* beside *aoṣah-*), *ma'nyavasāw* (nom pl masc) 'following the will (*vasah-*) of the Spirit' Yt 10.128, beside *ma'nyavasāwhō*, Instr. *srawāiš* 'with words'

(β) Stems in *-yah*.—Comparative Adjectives

§ 345. The stems in *-yah* (Skt. *-yas* or *-īyas* § 68) are found in the comparative degree of adjectives. They show an original double form of stem for masculine and neuter, strongest stem *-yāh*, strong stem *-yah*. The superlative *-iš-ta* presents the weak stem. The Skt. has *-yās*, *-yas*, *-is-ṭha*, cf. Brugmann, *Grundriss* ii. § 135 Anm 5 — The corresponding feminine form has *-yehī-* (i e strong stem + ī-declension § 257) e. g. Av *aspō.staoyehiš* (nom pl. fem) 'greater than a horse'.—Cf. Whitney, *Skt. Gram* § 463 seq.

i. MASCULINE.

§ 346. Av. *nā'dyah* 'weaker', *masyah* 'greater', *kasyah* 'less', *āsyah* 'swifter', *frāyah* 'more', *vahyah* 'better'.

	Av	Singular:	cf Skt
N.	<i>(nā'd-yāw)</i> <i>masyāw</i>	. . . . .	<i>srē-yān</i>
A.	<i>nā'd-yāwvḥm</i>	. . . . .	<i>srē-yāsam</i>
D.	<i>(nā'd-yavhe)</i> <i>kasyavhe</i>	. . . . .	<i>srē-yasē</i>
G.	<i>nā'd-yavhō</i>	. . . . .	<i>srē-yasām</i>
Dual:			
N A.V.	<i>(nā'd-yavha)</i> <i>āsyavha</i>	. . . . .	<i>srē-yāsāu</i>
Plural:			
N.V.	<i>(nā'd-yavhō)</i> <i>masyavhō</i> <sup>1</sup>	. . . . .	<i>srē-yāsas</i>
I.	<i>(nā'd-yebīš)</i> <i>frāyebīš</i>	. . . . .	<i>srē-yōbhis</i>
G.	<i>(nā'd-yavhqm)</i> <i>vavhahqm</i> <sup>2</sup>	. . . . .	<i>srē-yasām</i>

ii. NEUTER (Separate Forms)

Sg. N.A.V. *mas-yō* . . . . . *srē-yas*

<sup>1</sup> See Haug, *Zand-Pahlavi Glossary* p 48, 16.—<sup>2</sup> See § 134.



## Forms to be observed in GAv. and YAv.

§ 347. i. MASCULINE. Singular: Nom GAv. observe *vahyō* 'melior' (see § 133 on *h*), Acc. (from strong stem) *vanhanhəm* 'meliozem' (see § 134 on *nh* = orig. *sy*), cf. Skt. *kaniyāsam* 'younger', Whitney, *Skt. Gram.* § 465 c. — Observe in paradigm Dual, Plural Nom *\*yavha*, *\*yanhō* (i e strong stem) opposed to Skt *\*yāsāu*, *\*yāsas* (i e strongest stem) — ii. NEUTER. Singular. Nom. YAv. observe *vanhō* 'melius' § 134, GAv. *vahyō* 'melius' § 132 On YAv *ašō*, GAv. *ašyō* 'worse', see § 162

(γ) Stems in *-vah*.—Perfect Active Participles.

§ 348. The stems in *-vah* are perfect active participles used adjectively. They show a double form of stem for masculine and neuter: strongest stem *-vah*, weak stem *-uš*. The Skt. has *-vās*, *-us*, cf Brugmann, *Grundriss* ii. § 136 Anm 6—The corresponding feminine form has *-uṣī-* (i. e. weak stem + *i*-declension § 257) e. g. Av. *vīpuṣi* (nom.), *vīpuṣīm* 'knowing', see § 86 on *p*.—Cf Whitney, *Skt. Gram.* § 458 seq.

## MASCULINE—NEUTER.

§ 349. Av. *vid-vāh*, YAv. *vidvah-*, GAv. *vidvah-* 'knowing' = Skt *vidvās*.

Av. *dadvah-* 'creator', *\*irīpuwah-* 'having died'

	Av	Singular:	cf. Skt.
N.	<i>vid-vā</i>	.	<i>vid-vān</i>
A	<i>*vid-vānham</i> <sup>1</sup>	.	<i>vid-vāsam</i>
I.	<i>vīp-uša</i> <sup>2</sup>	.	<i>vid-uṣā</i>
D.	<i>vid-ušē</i> (GAv)	.	<i>vid-uṣē</i>
Abl.	<i>(vīp-ušaṭ) dāpuṣaṭ</i> <sup>2</sup>	.	see gen.
G.	<i>vid-ušō</i> (GAv)	.	<i>vid-uṣas</i>
	Plural		
N.	<i>vid-vānhō</i>	.	<i>vid-vāsas</i>
I	<i>(vīp-ūžbiš) dadūžbiš</i> (GAv)	.	<i>vid-vādabhis</i>
G	<i>(vīp-uṣqm) *irīpuṣqm</i>	.	<i>vid-uṣām</i>

## Forms to be observed in GAv. and YAv.

§ 350. Singular: Nom YGAv also (from weak stem) *mammūš* 'having thought' Yt 8 39, *vīpuš* 'knowing' Vd 4.54, *yaētus* 'having striven', Haug,

<sup>1</sup> See Vsp 19 1, Yt 10 35 — <sup>2</sup> See § 86

*ZPhl. Gloss.* p. 166, 565, *vīduš* (GAv) 'knowing' Ys 458, *vānuš* 'having won' Ys. 28.5, cf Whitney, *Skt. Gram.* § 462c, and Bartholomae, in *K.Z.* xix p. 531 = *Flexionslehre* p. 111, —Voc YAv. (nom as voc) *višpō.vīdvo* 'O all-knowing one' Vd 1926 —Plural: Uncertain whether acc. pl. or gen sg *dadušō* Ys. 58.6

Note On the interchange of *d*, *ḍ*, *ḥ* see §§ 82, 83, 86

§ 351 Transfers to the *a*-decl may be found. e.g. dat pl Av *viḥuṣāzībyas-ca*.

### (b) Radical Stems in *-h* (= orig. *-s*).

(α) Stems in *-āh* (= orig. *-ās*).

§ 352. To this division (masculine, feminine and neuter) belong simple nouns like Av *māh* m. 'moon' (Skt. *mās-*), *āh* n 'mouth' (Skt *ās-*) and the compounds of Av *-dāh-* 'giving, doing'. The forms have all the long vowel *ā* (*ā*). — Cf Horn, *Nominalflexion im Avesta* p. 4 seq., and Lanman, *Noun-Inflection in the Veda* p. 493 seq

#### MASCULINE—FEMININE—NEUTER.

§ 353. Av. *-yāh* YGAv. *hūdāh-*, *hudāh-* 'beneficent' = Skt. *sudās-*.

Av. *yās-* n. (metrically dissyllabic) 'decision', *akō.dāh-* 'maleficent'.

	Av	Singular:	cf. Skt.
N.V.	<i>hud-ā</i>	. . . . .	<i>sud-ās</i>
A.	<i>hud-āwham</i>	. . . . .	<i>sud-āsam</i>
I.	<i>hud-āvha</i>	. . . . .	<i>sud-āsā</i>
D.	<i>hud-āvhe</i>	. . . . .	<i>sud-āse</i>
Abl.	<i>hud-āvhaṭ</i>	. . . . .	see gen.
G	<i>hud-āvho</i>	. . . . .	<i>sud-āsas</i>
L.	<i>(hud-āhi) yāhi</i>	. . . . .	<i>sud-āsī</i>
		Plural:	
N.V.	<i>hud-āvho</i>	. . . . .	<i>sud-āsas</i>
A.	<i>hud-āvho</i>	. . . . .	<i>sud-āsas</i>
I.	<i>(hud-ābīš) akō.dābīš</i>	. . . . .	—
D.	<i>hud-ābyō</i>	. . . . .	—
G	<i>hud-āvham</i>	. . . . .	<i>sud-āsām</i>

## Forms to be observed in GAv. and YAv.

§ 354 **Plural:** Instr. and Dat often show MS authority for *\*ābiš*, *\*ābyō*, the form in *-ō-* above, apparently arises from orig *ās* being treated as if final, *i* e before *\*biš*, *\*byō*—pada endings.—Observe Nom. Pl *zar<sup>a</sup>zdō* (GAv).

§ 355 Transfers to the *a*-declension occur e g **Singular:** Nom *māhvō* 'moon' Yt 10 142 (cf Skt. *māsas* nom), Dat *māvhāi*, Gen. *māvhahe* beside *māvhō*, Voc *duzda* 'O malevolent one' § 234 b.

Note The acc sg. *uštqm* 'giving understanding' nom propr. is perhaps to be explained as formed after the radical *ō*-decl § 250, cf Skt. *vayō-dhām*—cf Brugmann, *Grundriss* II. § 134, 1<sup>2</sup>, Lanman, *Noun-Inflection* pp 555, 443, 446

(β) Like radical *āh*-Stems.

§ 356 Declension of Av *mazdōh*- f. 'wisdom, Mazda', Anc. Pers. *-mazdāh*—Skt *-mādhas*-. This word like *uštāh*-, *uštah*-, § 357, is after all<sup>1</sup> best considered a contract noun, cf dat sg. GAv (trissyllabic) *mazdāi* (i e *mazdā(h)-ē*), acc sg GAv. (trissyllabic) *mazdqm* (i. e. *mazdā(h)-am*), gen sg GAv (trissyllabic) *mazdō* (i e *mazdā(h)-as*), nom. pl. GAv (trissyllabic) *mazdōs-cā* (i. e. *\*ā(h)-as*) The forms are as follows—

**Singular.** Nom. *mazdō* (dissyllable GAv), Acc. *mazdqm*, Dat *mazdāi*, Gen *mazdō*, *mazdōs-ca* (YAv), *mazdōs-cā* (trissyl GAv), Voc (*a*-decl) *mazda* (YAv), *mazdā* (GAv).—**Plural.** Nom Voc. *mazdōs-cā* (GAv.)

§ 357 Here may be added Av *uštāh*-, *uštah*- f 'dawn' = Skt *usās*-, *uśās*—**Singular.** Acc *uštōnhm*, *uštqm* (cf Skt. *usāsam*, *uśāsam*, *uśām*)—**Plural.** Acc. *uštō* (cf Skt *usās*), Gen *uštōhqm* (cf Skt. *usāsām*), Loc *uštahva*

Note 1. Parallel, are the sg. nom. acc. Av *hvāpō*, *hvāpqm* 'beneficent' = Skt *svāpās*, *\*svāpām*.

Note 2 An instance of contraction in orig *as*-stem § 339 similar to the above, seems to be the loc. sg *zrayāi* (trissyllabic) 'in the sea' Yt 54, 831 (= *zraya(h)e* like *vazjahe*, *ar<sup>a</sup>zahe*) But another explanation for *zrayāi* may be suggested viz mistake in writing *āi* for *ah* due to Pahlavi script.—See further, § 341.

Note 3. Transfer to the *a*-declension, sg. nom *hvāpō* 'beneficent'

(c) Derivative Stems in *-iš*, *-uš*.

§ 358 The examples are not numerous. The words are chiefly neuter. There is no vowel-gradation.—Cf Whitney, *Skt. Gram.* § 414.

§ 359. Av *sna'pīš-* n 'weapon'.—Singular: Nom. Acc. (neut.) *sna'pīš*, Acc. (masc. adj.) *niḍā.sna'pīšəm* 'having weapons laid down', Instr. *sna'pīša*, Gen. *hadišas-ca* 'of the abode', Loc. *viḥiṣi* 'at the judgment' (Geldner) — Dual: Instr. *sna'pīšbīya*.—Plural: Gen. *sna'pīšqm*.

Note. Transfers to the *a*-decl. occur e. g. sg. gen. *hadišahe* 'of the abode'.

§ 360. Similar are the *uš*-nouns Av *ar²duš-* n 'assault, battery'.—Singular: Nom. *ar²duš*, Instr. *ar²duša*, Loc. *tanuṣi* 'in person'.—Plural: Gen. *ar²dušqm*.

## ADJECTIVES.

### FEMININE FORMATION—COMPARISON.

§ 361. The declension of adjectives, as agreeing exactly with that of nouns, is treated above.

§ 362. **Feminine Formation.** The adjective *a*-stems masc. neut. form their corresponding feminine in *-ā* or *-ī*. The consonant stems and *u*-stems show regularly the fem. in *-ī*, before which the adjective stem usually appears in its weak form.

(1) With *-ā*. Av. *haurva-* (m. n.), *haurvā-* (f.) 'whole'; *sūra-* (m. n.), *sūrā-* (f.) 'mighty'; *ujra-* (m. n.), *ujrā-* (f.) 'strong'; *aspa-* (m.) 'horse', *aspā-* (f.) and *aspī-* (f.) 'mare'.

(2) With *-ī*. Av. *rava-* (m. n.), *ravī-* (f.) 'broad, smooth'; *spitāma-* (m. n.), *spitāmī-* (f.) 'belonging to Spitama'; *daēva-* (m. n.), *daēvī-* (f.) 'devilish'.—*ašavan-* (m. n.), *ašaonī-* (f.) 'righteous', *bərəzan̄t-* (m. n.), *bərəzaitī-* (f.) 'high, great', *viḍvah-* (m. n.), *viḥuṣī-* (f.) 'knowing', *dātar-* (m.), *dāprī-* (f.) 'giving, giver'; *prātar-* (m.), *prāprī-* (f.) 'protector, nurturer'; *vanhu-* (m. n.), *vanuhī-* (f.) 'good', *driju-* (m. n.), *drīvī-* (f.) 'poor'

§ 187

<sup>1</sup> For different views on the subject see Horn, *Nominalflexion im Avesta* p 5, Brugmann, *Grundriss der vergl. Gr.* II § 133<sup>2</sup>, but II § 134, 1<sup>2</sup>.

§ 363 **Comparison of Adjectives.** In Avesta as also in Sanskrit, there are two ways of forming the comparative and superlative degrees of adjectives — (1) *-lara-*, *-təma-* and (2) *-yah-*, *-išta-* added to the stem. The corresponding feminine to these is *-tarā-*, *-təmā-* and *-yehī-* (§ 34), *-ištā-* according to rule, § 362.

(1) *-lara-* (comparative), *-təma-* (superlative).

§ 364. Before *-lara-*, *-təma-*, adjectives whose stem ends in *a* appear commonly in the form *ō* as in noun compounds. The *a*-stems may, however, retain *a* unchanged, as in Sanskrit. Other stems commonly remain unchanged, appearing in the weak form if they have one.

<i>baēšazya</i> 'healing',	<i>baēšazyōtara-</i> , <i>baēšazyōtəma-</i>	
<i>srīra</i> 'fair',	<i>srīrōtara-</i> ,	—
<i>aka</i> 'bad',	<i>akatarā-</i> ,	—
<i>huyašta</i> 'well-sacrificed',	<i>huyaštara-</i> ,	—
<i>hubaoḍi</i> 'sweet-scented',	<i>hubaoḍitara-</i> , <i>hubaoḍitəma-</i>	
<i>ašaojah</i> 'very strong',	<i>ašaojastara-</i> , <sup>1</sup> <i>ašaojastəma-</i>	
<i>yāskər²t</i> 'energetic',	<i>yāskər²stara-</i> , <sup>2</sup> <i>yāskər²stəma-</i>	
<i>amavañt</i> 'strong',	<i>amavastara-</i> , <sup>2</sup> <i>amavastəma-</i>	
<i>yaētvaḥ</i> 'having striven',	—	<i>yaētustəma-</i>

(2) *-yah-* (comparative), *-išta-* (superlative).

§ 365. Before *-yah-*, *-išta-*, the adjective reverts to its original simple crude stem without formative suffix:

<i>maz</i> 'great',	<i>mazyah-</i> ,	<i>mazišta-</i>
<i>mas</i> 'great',	<i>masyah-</i> ,	—
<i>vanhu-</i> } 'good',	{ <i>vahyah-</i> (GAv.),	{ <i>vahišta-</i>
<i>vohu-</i> }	{ <i>vanhah-</i> (YAv.), <sup>3</sup>	
<i>ās-u</i> 'swift',	<i>āsyah-</i> ,	<i>āsišta-</i>
<i>ak-a</i> 'bad',	{ <i>ašyah-</i> (GAv.),	{ <i>acišta-</i>
	{ <i>ašah-</i> (YAv.), <sup>4</sup>	

<sup>1</sup> Cf § 109. — <sup>2</sup> § 151 — <sup>3</sup> §§ 132, 134. — <sup>4</sup> § 162

Note 1. Some few adjectives, in appearance at least, show both forms of comparison, as above *aka*- 'bad', *akatarā*-, and to this also (cf. Note 2) *aṣṣyah*-, *aciṣṭa*-, so superlative *aṣṣojīṣṭa*- beside *aṣṣojastarā*-, *aṣṣoyastama*- to *aṣṣojah*- 'very strong'

Note 2. As seen also above, comparatives and superlatives may be more or less mechanically attached to a positive of similar meaning and containing the same crude stem, see § 365: e. g. to *taḥ-ma*- 'strong', the comparative *taḥṣyah*-, superl. *taḥciṣṭa*- beside *taḥmōtama*-, et al

Note 3. The *an*-stems sometimes follow the analogy of *ant*-stems in their comparison: e. g. *vr̥ṣṣṛavan*- 'victorious', comparat *vr̥ṣṣṛavastarā*-, superl. *vr̥ṣṣṛavastama*-, *aṣṣavan*- 'righteous', *aṣṣavastama*-, *vr̥ṣṣṛajan*- 'victorious', *vr̥ṣṣṛajastarā*-, *vr̥ṣṣṛajastama*-.  

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## NUMERALS.

§ 366 The numerals in Avesta correspond generally in form and in usage to the Sanskrit equivalents.— Cf. Whitney, *Skt. Gram.* § 475 seq

### Cardinals.

Av.	cf. Skt.	Av.	cf. Skt.
1. <i>āēva-</i>	—	10. <i>dasa</i>	<i>dāsa</i>
2. <i>dva-</i>	<i>dvā-</i>	20. <i>vīsati</i>	<i>visati-</i>
3. <i>pri-</i>	<i>tri-</i>	30. <i>prisat-</i>	<i>trisat-</i>
4. <i>capwar-</i>	<i>catvār-</i>	40. <i>capwar<sup>s</sup>sat-</i>	<i>catvāṛṣāt-</i>
5. <i>pañca</i>	<i>pāñca</i>	50. <i>pañcāsāt-</i>	<i>pañcāsāt-</i>
6. <i>hšvaš</i>	<i>śaṣ</i>	60. <i>hšvašti-</i>	<i>ṣaṣti-</i>
7. <i>hapta</i>	<i>saptā</i>	70. <i>haptāti-</i>	<i>saptati-</i>
8. <i>ašta</i>	<i>aṣṭā</i>	80. <i>aštāti-</i>	<i>aṣṭi-</i>
9. <i>nava</i>	<i>nāva</i>	90. <i>navati-</i>	<i>navati-</i>
10. <i>dasa</i>	<i>dāsa</i>	100. <i>sata-</i>	<i>satā-</i>
Av		Av.	
100. <i>sata-</i>		600. <i>hšvaš sata</i>	
200. <i>duye sate</i>		700. <i>hapta sata</i>	
300. <i>tišarō sata</i>		800. <i>ašta sata</i>	
400. <i>capwārō sata</i>		900. <i>nava sata</i>	
500. <i>pañca sata</i>		1000. <i>hazavra-</i>	
10000. <i>baēvar-</i>			

§ 367. The numbers from 11—19, as far as they occur, are made up as in Skt.. e. g. Av. *dvadasa* '12' = Skt. *dvādaśa*, Av. *pañcadasa* '15' = Skt. *pāñcadasa*. See below under Ordinals, § 374b.

Note. Observe, the common forms Av. *prisata-* '30' and *capwar<sup>s</sup>-sata-* '40' arise from transfer of *prisat-* etc to the *a*-decl. The strong form *prisanti-* is to be sought in *prisqs* (orig. nom but crystallized form), etc.

§ 368 In composite numbers the lesser numeral precedes, and *ca—ca* connects the terms e. g. Av. *pañcāca vīsatica* '25'; *prayasca prisaśca* '33', *pañcāca caṇwar<sup>2</sup>sa-tamca* '45', etc.

Note. The first member is sometimes put in the sociative instrumental case, e. g. Av *nava salāiš hazawramca* 'one thousand and nine hundred'.

*Declension of Cardinals.*

§ 369. (1) Declension of Av. *aēva-* (m n.), *aēvā-* (f.) 'one, alone' (singular)

i—ii. MASC. NEUT. Sg Nom. *aēvō*, Acc. *ōyūm* (§ 63 Note 2), or (abbreviated spelling) *ōim*, *aoim*, Instr *aēva*, Gen *aēvahe*, Loc. *aēvahmī* (§ 443) —iii. FEM. Sg. Nom. *aēva*, Acc. *aēvaṃ*, Gen *aēvauhō* (§§ 443, 134)

§ 370. (2) Declension of Av. *dva-* 'two' = Skt. *dvā-* (dual)—cf. Whitney, *Skt. Gram.* § 482 b

Du N A V *dva* (m), *duye* (f. n.), I D Abl *dvaēbōya*, G L. *dvayō*.

Note Observe *dvaē-ca* Yt 197 beside *duye* § 190

§ 371. (3) Declension of Av. *tri-* (m. n.), *tišar-* (f.) 'three' = Skt *trī-tisār-* (plural)—cf. Whitney, *Skt. Gram.* § 482 c.

i—ii. MASC. NEUT. Pl. Nom *prāyō*, Acc *prāyō*, Dat. Abl. *prīhyō*, Gen *prayam* —iii. FEM. Nom *prāyō*, Acc *tišārō*, *tišrō*, *tišra*, Gen *tišram*, *tišranam* (ā-decl).

Note Observe *prāyō* (above) is from strongest stem, cf. § 235.—Also *prāyas-ca*, on ā cf § 19 b —Also neut (like fem. § 232) *tišārō*.

§ 372. (4) Declension of Av *caṇwar-* (m n.), *cataṇhar-* (f) 'four' = Skt *catvār-*, *cátasar-* (plural)—cf. Whitney, *Skt. Gram.* § 482 d

i. MASC. Pl. Nom *caṇwārō*, *caṇwāras-ca* (§ 19 b), Acc *caṇwārō*. —ii. FEM. Acc *catawō* Yt 1444

§ 373 (5) Declension of numerals from 5—10 —The following instances of gen. pl occur, Av *pañcanam*, *navanam*, *dasanam*, cf. Skt. *pañcāndm*, Whitney, *Skt. Gram.* §§ 483, 484

§ 374 Declension of remaining cardinals —20 *vīsa<sup>2</sup>ti* indeclinable, 30 *prisatm* (nom acc. neut), *prisatanam* (gen pl), 40 *caṇwār<sup>2</sup>satm-ca* (§ 19 b), 50 *pañcāsātmi*, *pañcāsap<sup>2</sup>ti-ca* (§ 19 b), 60—70 *h<sup>2</sup>vaštīm* (acc sg



fem } etc., also *navatīṣ-ca* (acc. pl. fem. beside *navatīṣi*).—100—1000 *sata-*, *hazavra-* as neut nouns, *a*-decl. § 237—10000 *baṇvar* (acc. sg.), *baṇvarā* (dat sg *a*-decl § 237), *baṇvan* (acc pl), *baṇvarāḥiṣ* (instr. pl) cf. 336.

### Ordinals.

	Av.	cf. Skt.		Av.	cf. Skt.
1st	{ <i>fratama-</i> <i>paovrya-</i>	{ <i>prathamā-</i> <i>pūrvyā-</i>	11th	<i>aeṇandasa-</i>	—
2nd	<i>bitya-</i>	<i>dvitīya-</i>	12th	<i>dvadasa-</i>	<i>dvādasā-</i>
3rd	<i>pritya-</i>	<i>trītiya-</i>	13th	<i>pridasa-</i>	<i>trayōdasā-</i>
4th	<i>tūrya-</i>	<i>tūrya-</i>	14th	<i>caprudasa-</i>	<i>caturdasā-</i>
5th	<i>puḥḍa-</i>	<i>pañcathā</i> <sup>1</sup>	15th	<i>pañcadasa-</i>	<i>pañcadasā-</i>
6th	<i>ḥṣṭva-</i>	—	16th	<i>ḥṣvaṣ.dasa-</i>	<i>ṣoḍasā-</i>
7th	<i>haptapa-</i>	<i>saptātha-</i>	17th	<i>haptadasa-</i>	<i>saptādasā-</i>
8th	<i>aštama-</i>	<i>aṣṭamā-</i>	18th	<i>aṣṭadasa-</i>	<i>aṣṭādasā-</i>
9th	<i>nāuma-</i> (§ 64)	<i>navamā-</i>	19th	<i>navadasa-</i>	<i>navādasā-</i>
10th	<i>dasama-</i>	<i>dasamā-</i>	20th	<i>viṣaṣṭama-</i>	—

100th Av. *satōtama-* = Skt. *śatatamā-*.

1000th Av. *hazavrōtama* = Skt. *sahasratamā-*.

Note 1. The ordinals as adjectives are declined according to the *a*-decl. § 236 seq

Note 2 Av. *ḥṣṭva-* 'sixth' has fem. *ḥṣṭvī-*, cf. § 362.

Note 3. Av. *prisata-* as 'thirtieth' is found

### Numeral Derivatives.

§ 375 Numeral Adverbs Av *hakarṣṭ* 'once' = Skt. *sakṣṭ*, Av *biṣ* 'twice' = Skt. *dvīs*, Av *prīṣ* 'thrice' = Skt. *trīs*, Av *capruṣ* 'four times', cf. Skt. *catūs*, Whitney, *Skt. Gram* § 489.—Also with *ā* Av *āḥitīm* 'for the second time', *āprītim* 'for the third time, thrice', *āḥitūrim* 'for the fourth time'.—Likewise some others.

§ 376. Multiplicative Adverbs · Suffix *-vaṇt*—Av. *biṣvaṇt* 'two-fold', *prīṣvaṇt* 'three-fold', *viṣatīvaṇt* 'twenty-fold' (nom. masc), *prisapṇvaṇt* 'thirty-fold', etc.—Suffix *-ḥva* e.g. *prisata-ḥvam* 'thirty-fold', etc

Note. Here also might be added a number of other words *prīṣva-* 'a third' et al., but they belong rather to the dictionary.

<sup>1</sup> Cf Whitney, *Skt. Gram.* § 487.

## PRONOUNS.

§ 377. Pronominal declension in Avesta agrees in its main outlines with the Sanskrit. A synopsis of the Pronouns in Avesta may be given as follows —

SYNOPSIS OF PRONOMINAL- DECLENSION.	1. Personal	A. Gender not distinguished
		a. First person <i>azəm</i> .
		b Second person <i>tūm</i> .
		c. Third person, <i>hē</i> and other forms
	2 Relative —	B Gender distinguished.
		Pronoun <i>ya-</i> .
		3. Interrogative — Pronoun <i>ka-</i> .
	4. Demonstrative	(Indefinite.)
		a. Demonstrative <i>ta-</i> ( <i>hvō</i> ).
		b Demonstrative <i>aēta-</i> .
		c Demonstrative <i>aēn</i> ( <i>a-</i> , <i>i-</i> , <i>ima-</i> , <i>ana-</i> ).
	5. Other pronominal Words and Derivatives.	d. Demonstrative <i>ava-</i> ( <i>hāu</i> ).
		(Possessive)
		(Reflexive)
		(Adjectives declined' pronominally)

§ 378. **General Remark.** Most of the pronouns in Avesta are closely parallel with those in Sanskrit, and like the latter they show also many marked peculiarities. They are generally made up by combining a number of different stems. The principal points to be observed in regard to their inflection are the following:

### i—ii. MASCULINE—NEUTER.

#### § 379. Singular —

Nom. Acc. Neut. Commonly the suffix *-t* = Skt. *-t* (*d*) — Sometimes in later texts of the YAv. instead of *-t*, the ending *-m*, like the neuter ending of the noun-declension, is found e g *yim*, *aom*

Dat. Abl Loc. · Show an inserted element *-hm-* = Skt. *-sm-*.—The dat. sg. of the two personal pronouns ends in *-hya* (*-vya*), *-byō* = Skt. *-bhya(m)*, Whitney, *Skt. Gram.* § 492 a.—The loc sg in YAv. may take postpositive *a* as in the noun-declension, see § 222

§ 380. Plural —

Nom. (Acc.) · The pronominal *a*-stems make this case end in *e*. This form in *e* often serves also as accusative

Gen. Shows *-ṣqm* = Skt *-sām*.—The 'genitives' *ahmākəm*, *yūṣmākəm*, *ya-vākəm*, as in Skt., are really crystallized cases nom acc neut of possessives

Loc. In YAv. the loc. pl may take postpositive *a* as in the noun-declension, see § 224 Similarly also in fem loc pl.

iii. FEMININE.

§ 381 Singular —

Dat Abl Gen. Loc. Show an inserted element *-hy-* (*-hy-*), *-vḥ-* = Skt *-sy-*.

§ 382 Plural.—

Gen. · Shows *-vḥqm* = Skt. *-sām*

§ 383. Interchange of Neuter with Feminine Forms.

As in the nouns § 232, so also in the pronouns the neuter plural often assumes the form of the feminine or rather interchanges with it—See also Johannes Schmidt, *Pluralbildungen der indogerm Neutra* pp. 21, 260, etc.

Note In formulaic passages, especially in the Yashts (e.g. Yt 5.13, 15), masc. forms *yəpḥe*, *əpḥe*, *ahmāi* are sometimes used instead of the proper fem. forms. This arises from the mosaic character of such passages

§ 384. General Relative Case is found in YAv. in the instances of *yāiṣ* as plural, cf. § 229.—For the treatment of *yō*, *yaṭ*, *yim* as stereotyped case (plural and singular) see under Syntax.

A. GENDER NOT DISTINGUISHED.

i. Personal Pronouns.

§ 385. The first and second personal pronouns, as in Skt., show many peculiarities and individualities of inflection Some cases also use two forms, a fuller and a briefer form, according to the position of the pronoun in

the sentence, whether accented, unaccented, or enclitic. Furthermore, on the third personal pronoun, see § 394 seq

§ 386. (a) **First Person**, Av. *azəm* 'I' = Skt. *ahám*.

	Av.	Singular:	cf. Skt.
N.	<i>azəm</i> . . . . .		<i>ahám</i>
A.	<i>məm</i> ; <i>mā</i> (encl) . . . . .		<i>mām</i> , <i>mā</i>
D.	<i>māvōya</i> <sup>1</sup> , <i>mē</i> (encl.) . . . . .		<i>māhyam</i> , <i>mē</i>
Abl.	<i>maṭ</i> . . . . .		<i>mát</i>
G.	<i>mana</i> , <i>mē</i> (encl) . . . . .		<i>māma</i> , <i>mē</i>
<b>Plural:</b>			
N.	<i>vaēm</i> <sup>2</sup> . . . . .		<i>vayām</i>
A.	<i>ahma</i> <sup>3</sup> , <i>nō</i> (encl) . . . . .		<i>asmān</i> , <i>nas</i>
D.	<i>ahmaṭbyā</i> (GA <sub>v</sub> ), <i>nō</i> (encl) . . . . .		<i>asmābhyam</i> ; <i>nas</i>
Abl.	<i>ahmaṭ</i> . . . . .		<i>asmát</i>
G.	<i>ahmākəm</i> , <i>nō</i> (encl) . . . . .		<i>asmākam</i> , <i>nas</i>

Forms to be observed in GA<sub>v</sub>. and YA<sub>v</sub>.

§ 387. GA<sub>v</sub>. has in general the same forms as YA<sub>v</sub>, but shows also a number of peculiarities to be marked, these are likewise occasionally found in YA<sub>v</sub>., perhaps borrowed

§ 388. **Singular:**—

Nom. GA<sub>v</sub>. *azəm*, § 32.—Also once (unaccented or proclitic) *as-ciṭ* Ys 46.18.

Dat YA<sub>v</sub>. the form *māvōya* before *-ca*, *-ciṭ*, § 386 Note 1 —GA<sub>v</sub> *maṭbyā*, *maṭyō*, and (encl.) *mōi*.

Gen. Observe gen Av *mana* (note *-n-*) contrasted with Skt. *māma* (*-m-*).

§ 389 **Plural:**—

Nom GA<sub>v</sub>. (sporadic) nom. pl. unaccented (second place in sentence) *vš* Ys 40.4, cf Skt. *va-yām*, cf § 393.

Acc GA<sub>v</sub>. regularly *nō*, cf also at Vsp. 15.2 = Ys. 15.3 *nō*, Gāthā reminiscence, see § 387

Dat GA<sub>v</sub>. *ahmaṭbyā* (above), *ahmāi*, and (encl) *nš*, cf also at Vsp. 12.4 *nš*, see § 387

Gen. GA<sub>v</sub> also (unaccented) *ahmā*, *šhmā*, and (encl) *nš*.

<sup>1</sup> Also before *-ca*, *-ciṭ* written *māvōya*. See also § 388

<sup>2</sup> i. e. *vayəm*, § 64.

<sup>3</sup> Yt 1.24 variant, i. e. Av. *ahma* = Skt. *asmān*, Av *aspa* = Skt *ātvān*

§ 390. (b) **Second Person**, Av  $\text{tūm}$  'thou' = Skt. *tvāmi*.

	Av	Singular:	cf. Skt.
N.	<i>tūm</i> <sup>1</sup> ; <i>tū</i> . . . . .		<i>tvām</i>
A.	<i>ṭwam</i> ; <i>ṭwā</i> (encl.) . . . . .		<i>tvām</i> , <i>tvā</i>
I.	<i>ṭwā</i> <sup>2</sup> . . . . .		<i>tvā</i> (Ved)
D.	<i>taṭbyā</i> (GAv.); <i>tē</i> (encl.) . . . . .		<i>túbhyam</i> , <i>tē</i>
Abl.	<i>ṭwaṭ</i> . . . . .		<i>tvát</i>
G.	<i>tava</i> ; <i>tē</i> (encl.) . . . . .		<i>táva</i> ; <i>tē</i>
Dual:			
G	<i>yavākəm</i> <sup>3</sup> . . . . .		—
Plural:			
N.	<i>yūžəm</i> . . . . .		<i>yūyām</i>
A.	<i>vō</i> (encl.) . . . . .		<i>vas</i>
D.	<i>yūšmaoyō</i> , <i>ḥšmāvōya</i> ; <i>vō</i> (encl.) . . . . .		<i>yusmábhyam</i> , <i>vas</i>
Abl.	<i>yūšmaṭ</i> . . . . .		<i>yusmát</i>
G.	<i>yūšmākəm</i> ; <i>vō</i> (encl.) . . . . .		<i>yusmākam</i> , <i>vas</i>

Forms to be observed in GAv. and YAv.

§ 391. GAv. has in general the same forms as YAv., but shows also a number of peculiarities to be marked; these are likewise sometimes found in YAv, perhaps borrowed.

§ 392. **Singular:**—

Nom GAv. *tvām* (cf §§ 32, 93 Note 1), *tū*.

Dat. GAv. *taṭbyā* (above), also *taṭbyō*, and (encl.) *tōi*.

Gen. GAv. *taṭvā*, *tōi* (encl.) see § 56.

§ 393. **Plural:**—

Nom GAv. also *yūš* 1 e. Av. *yūš* Skt *yū-yām*. Av *vš* (§ 389). Skt. *va-yām*

Acc.: GAv. regularly *vō*.

Dat GAv. *yūšmaṭbyā*, *ḥšmaṭbyā*, *vš* (encl.), cf. also YAv. (Gāthā reminiscence) *vš* Ys 14.1, etc.

Abl. GAv. also *ḥšmaṭ*.

Gen GAv. *ḥšmākəm* and (encl.) *vš*.—Also *ḥšmā* Ys. 43.11.

<sup>1</sup> 1. e. *tvām*, see § 63.

<sup>2</sup> Ys 43.10.

<sup>3</sup> Fr 6.1 and Haug, *ZPhl Glossary* pp 3, 46, see § 68 Note 3, cf. Skt. *yuvākū*, see § 380

§ 394. (c) **Third Person**, Av *hē* (*hē*) *hē* (*hē*) and other forms.

The proper third personal pronoun *hīm*, *hē* etc. (enclitic) is defective, its deficiencies are partly supplied by the demonstrative pronoun, and partly by enclitic forms of *di-*, *i-* used with personal force. These latter show distinction of gender, but they may best be included here.

§ 395. The following forms of the proper third personal (often used anaphorically, sometimes used reflexively, see also § 416) occur in GYAv.; they are all enclitic.

**Singular.** Acc. *hīm* (GYAv.), Dat Gen. *hē* or *hē* § 155 (YAv), *hōi* (GAv.) — **Dual.** N A.V. *hī* (GAv.) — **Plural.** Acc *hīš* (GYAv.).

Note 1. The form *hē* dat. gen sg. seems in some passages in YAv. to serve as plural. See under Syntax.

Note 2. With the above Avesta forms compare Skt acc sg *sim*; Prakrit dat gen. *sē* — all enclitic. See Wackernagel in *K.Z.* xxiv p. 605 seq.

§ 396. Similar to *hē* in usage are the forms from stem YAv. *di-* — likewise enclitic:—

**Sg.** Acc *dīm* m. f, *dī* n — **Pl.** Acc. *dīš* m f, *dī* n Ys. 65.8.

§ 397. Of like usage (cf also § 422), is stem G(Y)Av. *i-* enclitic — sometimes employed almost pleonastically —

**Sg.** Acc *īm* m., *ī* n. (GAv), *ī* (YAv., particle). — **Du** N.A.V. *ī*. — **Pl.** Nom *ī* n., Acc *īš* m., *ī* n

§ 398. On *hvō*, *hvōvōya* used as personal (and reflexive) see §§ 416, 436 Note 3.

## B. GENDER DISTINGUISHED.

### 2. Relative Pronoun.

§ 399. **Relative** Av. *ya-* 'who, which' = Skt. *yā-*.

The relative stem *ya-*, *yā-* = Skt. *yā-*, *yā-*, shows the following forms.—Cf Whitney, *Skt. Gram.* § 508.

## i. MASCULINE—NEUTER.

	Av	Singular.	cf. Skt
N.	<i>y-ō</i>	.	<i>y-ās</i>
A.	<i>y-im</i> <sup>1</sup>	.	<i>y-ānt</i>
I.	<i>y-ā</i>	.	<i>y-ēna</i>
D	<i>y-ahmāi</i>	.	<i>y-āsmāi</i>
Abl.	<i>y-ahmāṭ</i>	.	<i>y-āsmāt</i>
G.	<i>y-ehe, y-enḥe</i> <sup>2</sup>	.	<i>y-āsya</i>
L.	<i>y-ahmi</i>	.	<i>y-āsmīn</i>
Dual.			
N.	<i>y-ā</i>	.	<i>y-ā</i> (Ved)
G.	<i>y-ayā</i>	.	<i>y-āyōs</i>
Plural:			
N.	<i>y-ōi</i>	.	<i>y-ē</i>
A.	<i>y-a</i>	.	<i>y-ān</i>
I.	<i>y-āiś</i>	.	<i>y-āis</i>
D.Abl	<i>y-āēbyō</i>	.	<i>y-ēbhyaś</i>
G	<i>y-āēṣqm</i>	.	<i>y-ēsām</i>
L.	<i>y-āēṣū</i> (GAv)	.	<i>y-ēsū</i>

## ii. NEUTER.

Sg.	N.A V	<i>y-aṭ</i>	.	<i>y-āt</i>
Pl.	N A.V.	<i>y-ā</i>	.	<i>y-ā</i> (Ved)

## iii. FEMININE.

	Singular.	
N.	<i>y-ā</i>	<i>y-ā</i>
A.	<i>y-am</i>	<i>y-ām</i>
Abl.	<i>y-enḥāṭ, āda</i>	see gen
G.	<i>y-enḥā</i>	<i>y-āsyaś</i>
L.	<i>y-enḥe</i> <sup>3</sup>	<i>y-āsyaām</i>
Plural.		
N.A.	<i>y-ā</i>	<i>y-ās</i>
D.Abl.	<i>y-ābyō</i>	<i>y-ābhyaś</i>
G.	<i>y-āvḥqm</i>	<i>y-āsām</i>
L.	<i>y-āku, y-ākva</i>	<i>y-āsū</i>

<sup>1</sup> cf § 30 — <sup>2</sup> cf §§ 137, 136, 34 — <sup>3</sup> i. e. \**yasya*(*m*), uncertain  
Ys. 9.32, cf *aṭṭhe* § 422

Forms to be observed in GAv. and YAv.

§ 400 GAv. has generally the same forms as YAv., but shows also some peculiarities to be marked, these are occasionally found likewise in YAv., perhaps borrowed.

#### i. MASCULINE—NEUTER.

##### § 401 Singular:—

Nom YAv *yas-ca*, *yas<sup>s</sup> tē*.—In YAv (commonly in late passages, but cf. Yt 10.119) the form *yō* is sometimes found as general relative case, cf § 384, and under Syntax —GAv. *yē*, *yas-cā* (also YAv. borrowed *yē*, cf. § 400).

Acc. GAv. *yēm*, *yim*, see §§ 32, 30

Abl · YAv also *yahmāf*, on *ā* see § 19 (b).—GAv. once adverbial *yāf* Ys 36.6 = Ys 58 8, like Skt. *yāti*, cf Whitney § 509 a.

Gen. GAv *yehyā*, see § 132.

Loc. YAv also (with postpos *a* § 380) *yahmya*.—GAv. only *yahmī*.

##### § 402. Plural:—

Nom YGAv *yaē-ca*, *yaē-cā* —In YAv (late) a form *yā* as nom 'acc. pl (cf *tā*, § 413) occurs, cf. noun-inflection *a*-stems § 236.

Acc · GAv *yāng*, *yāngs-tū*, *yqs-cā*.

Instr. YAv, *yāiś* commonly occurs as general plural case, cf. § 384.

Dat Abl GAv. *yaēbyas-cā*.

#### ii. NEUTER.

##### § 403 Singular.—

Nom. Acc YAv also *yim* like neut. noun-declension, but generally in late passages —On *yas-ca* = *yať-ca* see § 151 Note —GAv *hyať* (variants *yať*, *yiať*, e g. Ys 28.9, 30.6 etc ).

##### § 404 Plural.—

Nom. Acc YAv also neut (like fem § 383) *yō*.

#### iii. FEMININE.

##### § 405 Plural:—

Nom. Acc YAv *yōs-ca*.—Also rare (like neut ) *yā*, cf. Ys. 10.78. —GAv. *yōs-cā*.

### 3. Interrogative Pronoun.

§ 406. Interrogative Av. *-y*, *ka-* 'who, which, what?' = Skt. *kā-*.



The interrogative *ka-*, *kā-* = Skt. *kā-*, *kā-*, is identical in inflection with the relative and requires no full paradigm to be given — Cf. Whitney, *Skt. Gram.* § 504.

## i. MASCULINE—NEUTER.

	Av	Singular:	cf. Skt.
N.	<i>k-ō</i>		<i>k-ās</i>
A.	<i>k-am</i> etc		<i>k-am</i>

## ii. NEUTER.

Sg. N.A.V	<i>k-aŋ</i> etc.		<i>k-at</i>
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## iii. FEMININE.

Sg. N.	<i>k-ā</i> etc.		<i>k-d</i>
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Note. YAv also an instr sg. *kana* = Skt. *kēna* beside Av *kā*. — YAv. also dat *cahmāi* (indef) beside *kahmāi*, GAv. *cahyā* beside *kahyā*. — YAv. as gen pl (or perhaps fem. sg form = neut.) *kam* m. f.

§ 407. Some special forms of interrogative are worthy of note.

1) Stem *kī-*, *ci-* 'quis' — Sg. Nom. (m. f.) *ciš*, cf. Skt. *nā-kis*, Acc. (m n) *cim*, *cim*, cf Skt *kim*. — Pl. Nom (m n.) *kaya*, *cayō*. — Neut also Sg. Nom Acc. *ciŋ*, *cīŋ*

2) Stem *kati-*, *cati-* 'what, how much' — Sg. Acc (neut) *cati* = Skt. *kāti*.

Note Here also Av *cina-* 'what' — Likewise some forms of the interrogative used adverbially — e g *kaŋ* 'how, nonne'. — *cū* 'how'. Perhaps *kam* Vd. 17.1 (?) — Uncertain *cyavhaŋ* 'how' Ys 44.12 abl. (?) or *ci-avhaŋ* doubtful.

## Indefinite.

§ 408. The indefinite force is usually given in Av., as in Skt, by combining a particle *-ciŋ*, *-cīŋ* = Skt. *-cit*, *-ca*, *-caŋ* etc, with the interrogative or relative. Sometimes it is added by the particle *-cina* (*-cana* Afr. 3.7 = Skt *-canā*), which is likewise attached to nouns and adjectives, sometimes, again, reduplication of the pronoun (rel interrog) gives an indefinite or a distributive force.

Av. *kahmārciŋ* 'to whomsoever' = Skt. *kāsmārcit*, Av. *kaŋpacina* 'howsoever, in any way'; *cayascā* 'qui-

cunque' Ys. 45.5, *cīcā* 'quaecunque' Ys. 47.5 (fr *ci* + *ca*); *yaḥa kaḥaca* 'even as', *kahmi kahmiciṭ* 'in any case whatever', et al.

Note Indefinite negatives are Av *naḥ-ciš* 'no one' = Skt *nā-kis*, Av. *mā-ciš* (imperative) 'no one' = Skt *mā-kis*.

#### 4. Demonstrative Pronouns.

§ 409. (a) Demonstrative Av *ta-* 'this' = Skt. *tā-* The demonstrative stem *ha-*, *hā-*, *ta-* 'ó, ṛ, τó' = Skt. *sá-*, *sā-*, *tá-*, serves also as personal of the third person.— Cf. Whitney, *Skt. Gram.* § 495.

##### i. MASCULINE—NEUTER.

	Av	Singular:	cf Skt
N.	<i>h-ō</i>		<i>s-ás</i>
A.	<i>t-am</i>		<i>t-ām</i>
I.	<i>t-ā</i>		<i>t-ēna</i>
G.	<i>t-ahe</i> <sup>1</sup>		<i>t-āsya</i>
		Dual:	
N.A.V.	<i>t-ā</i> <sup>2</sup> , <i>t-āw</i> <sup>2</sup>		<i>t-ā, t-āú</i>
		Plural.	
N.	<i>t-ē</i>		<i>t-ē</i>
A.	<i>t-a</i>		<i>t-ān</i>
I.	<i>t-āis</i>		<i>t-āis</i>
D.Abl.	<i>t-aēbyō</i>		<i>t-ēbhyas</i>

##### ii. NEUTER

Sg. N.A V.	<i>t-aṭ</i>	<i>t-át</i>
Pl. N.A.V.	<i>t-ā</i>	<i>t-ā</i> (Ved.)

##### iii. FEMININE.

	Singular:	
N.	<i>h-ā</i>	<i>s-ā</i>
A.	<i>t-am</i>	<i>t-ām</i>
	Plural:	
N.A.	<i>t-āw</i>	<i>t-ās</i>

<sup>1</sup> See Vd. 6.29 with v. 1 *ca hē*.—<sup>2</sup> Yt. 8.22

## Forms to be observed in GAv. and YAv.

§ 410 GAv. has in general the same forms as YAv., but shows also some peculiarities, these are occasionally found likewise in YAv, perhaps borrowed.

## i. MASCULINE—NEUTER

## § 411 Singular —

- Nom YAv *has-ciŋ*.—Observe *hā* Vsp 12 1 = Skt. *sá*, Whitney, *Skt. Gram.* §§ 498, 176 a, also Av *aēša* § 418 — GAv *hē* Ys 58 4, *hē-cā* Ys 46 1, cf also at Vsp 12 1, Ys. 27.6, YAv (Gāthā reminiscence?) *hē-ca*.
- Acc GAv *tām*, see § 32 for *ā*

## § 412 Dual —

- Nom GAv *tōi* Ys 34 11 is probably used as fem du.

## § 413 Plural —

- Nom YAv *taē-ca*.—Also rare (like neut. or *a*-decl) *tā*, cf § 236 — GAv *tōi*, *taē-ciŋ*
- Acc YAv also (see nom) *tē*, cf § 380 — Late *tā*.—GAv *tāng*, *tā-cā*, and later dialect *tq* Ys. 63.1 = Ys 15.2

## ii. NEUTER.

## § 414 Plural.—

- Acc. YAv. also (like fem., see § 383) *tā*, *tās-ca*.

## iii. FEMININE.

## § 415 Plural.—

- Acc. YAv rarely (like neut., cf § 383) *tā* Yt 10 79, cf. similarly *yā* § 405 — GAv *tās-ca*

§ 416 Here is to be added also G(Y)Av. nominative singular *huvō* 'ille, ipse', dative *huvāvōya* (like *māvōya*) properly originally reflexive, see §§ 398, 436 N. 1, 3.

Note. In oldest GAv, *huvō* takes the place of demonstr. *hō*, which form does not occur in the metrical Gāthās.

§ 417. (b) Demonstrative Av. *āēta* 'this' = Skt *etā*.

The demonstrative *āēša*-, *āēšā*-, *āēta* 'this, here' = Skt. *ēśā*-, *ēśā*-, *ētā*-, is identical in declension with *ha*-, *hā*-, *ta*- from which it is derived by prefixing *āē*- which makes it the nearer demonstrative The only GAv form noted is

nom sg. fem *aeṣā* 12.9 (later GAv) — Cf. Whitney, *Skt. Gram.* § 499b.

## i. MASCULINE—NEUTER.

	Av	Singular.	cf Skt
N.	<i>aeṣ-ō</i>	. . . . .	<i>ēṣ-ās</i>
A.	<i>aeṣ-am</i>	. . . . .	<i>ēt-am</i>
I.	<i>aeṣ-a</i>	. . . . .	<i>ēt-ēna</i>
D.	<i>aeṣ-ahmāi</i>	. . . . .	<i>ēt-āsmāi</i>
Abl.	<i>aeṣ-ahmāṭ</i>	. . . . .	<i>ēt-āsmāt</i>
G.	<i>aeṣ-ahe</i>	. . . . .	<i>ēt-āsya</i>
L.	<i>aeṣ-ahmī</i>	. . . . .	<i>ēt-āsmīn</i>
Dual			
G.	<i>aeṣ-ayā</i>	. . . . .	<i>ēt-āyās</i>
Plural:			
N.(A.)	<i>aeṣ-e</i>	. . . . .	<i>ēt-ē</i>
G.	<i>aeṣ-aeṣām</i>	. . . . .	<i>ēt-ēṣām</i>
L.	<i>aeṣ-aeṣva</i>	. . . . .	<i>ēt-ēṣu</i>

## ii. NEUTER.

Sg. N.A.V.	<i>aeṣ-aṭ</i>	. . . . .	<i>ēt-āt</i>
Pl. N.A.V.	<i>aeṣ-a</i>	. . . . .	<i>ēt-ā</i>

## iii. FEMININE.

N	<i>aeṣ-a</i>	. . . . .	<i>ēṣ-ā</i>
A.	<i>aeṣ-am</i>	. . . . .	<i>ēt-ām</i>
I.	<i>aeṣ-aya</i>	. . . . .	<i>ēt-āyā</i>
G.	<i>aeṣ-anhā<sup>1</sup>, aeṣ-ayā</i>	. . . . .	<i>ēt-āsyās</i>

Forms to be observed in GAv. and YAv.

## i. MASCULINE—NEUTER

§ 418 Singular:—

Nom. YAv also *aeṣa* = Skt. *ēśā*, Whitney, *Skt. Gram.* § 176a, cf *hā* above § 411

§ 419. Plural:—

Nom Acc · YAv notice that *aeṣe* like *te* above §§ 413, 380 serves as both nom and acc. masc. and also neut.

<sup>1</sup> See § 134.

## ii. NEUTER.

## § 420 Plural.—

Nom Acc YAv also (like fem, § 383) *aštā* —On *ašte* see § 380

Gen YAv also (contaminated with fem.) *aštashqm*.

## iii. FEMININE.

## § 421 Singular.—

Nom. GAv. (only occurrence) *aššā* Ys 12.9

Gen YAv the form *aštayā*, *aštayās-ciš* follows the noun-inflection, *ā*-decl.

§ 422. (c) Demonstrative Av. *aēm* 'this' = Skt. *ayám*.

The demonstrative *aēm*, as in Skt, is made up from defective stems *a-*, *i-*, *ima-*, *ana-* = Skt. *a-*, *i-*, *ima-*, *ana-* combined to fill out a complete declension.

It is to be observed (in GAv it is evident) that beside the accented forms, there occur likewise unaccented forms (not found at beginning of a pada) These forms generally come from the brief stem.

## i. MASCULINE—NEUTER.

	Av	Singular.	cf. Skt.
N.	<i>aēm</i> <sup>1</sup>	. . . . .	<i>ayám</i>
A	<i>iməm</i>	. . . . .	<i>imám</i>
I.	<i>ana</i>	. . . . .	<i>anēna</i>
D.	<i>ahmāi</i>	. . . . .	<i>asmāi</i>
Abl.	<i>ahmāš</i>	. . . . .	<i>asmāt</i>
G.	<i>ahe</i> , <i>aṣṣhe</i> <sup>2</sup>	. . . . .	<i>asyá</i>
L.	<i>ahmī</i>	. . . . .	<i>asmín</i>
Dual:			
N.A.V.	<i>ima</i>	. . . . .	<i>imā</i> (Ved.)
G.	<i>ayā</i>	. . . . .	<i>ayās</i> (Ved.)
	<i>anayā</i> <sup>3</sup>	. . . . .	<i>anáyās</i>
Plural:			
N	<i>ime</i>	. . . . .	<i>imē</i>
A.	<i>imā</i>	. . . . .	<i>imān</i>
I.	<i>aēbiš</i> (YAv.), <i>anāiš</i> (GAv.)	. . . . .	<i>ēbhis</i>
D.Abl.	<i>aēbyō</i>	. . . . .	<i>ēbhyās</i>
G.	<i>aēšqm</i>	. . . . .	<i>ēšām</i>
L.	<i>aēšu</i> , <i>aēšva</i>	. . . . .	<i>ēśú</i>

<sup>1</sup> i e. *ayám*, § 64 —<sup>2</sup> See §§ 136, 137. —<sup>3</sup> Uncertain, see Vd. 4.48.

	Av.	ii. NEUTER.	cf. Skt
Sg. N.A.V.	<i>imaṣ</i>	. . . . .	<i>idám</i>
Pl. N.A.V.	<i>ima</i>	. . . . .	<i>imā</i> (Ved.)

iii. FEMININE.

Singular:

N.	<i>īm</i> <sup>1</sup>	. . . . .	<i>iyám</i>
A.	<i>imam</i>	. . . . .	<i>imām</i>
I.	<i>āya, aya</i>	. . . . .	<i>ayā</i> (Ved.)
D.	<i>aṇhāi</i>	. . . . .	<i>asyāi</i>
Abl.	<i>aṇhāṣ</i>	. . . . .	see gen
G.	<i>aṇhā</i>	. . . . .	<i>asyās</i>
L.	<i>aṇhe</i> <sup>2</sup>	. . . . .	<i>asyām</i>

Dual.

I.D.Abl	<i>ābyā</i> (GAv.)	. . . . .	<i>ābhyām</i>
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Plural:

N.A.	<i>imā</i>	. . . . .	<i>imās</i>
I.	<i>ābīš</i>	. . . . .	<i>ābhīs</i>
D.Abl.	<i>ābyō</i>	. . . . .	<i>ābhyās</i>
G.	<i>āvham</i>	. . . . .	<i>āsām</i>
L.	<i>āhū</i> (GAv.), <i>āhva</i>	. . . . .	<i>āsū</i>

Forms to be observed in GAv. and YAv.

§ 423. GAv has in general the same forms as YAv., with lengthened final wherever possible. There are also some peculiarities worthy of note.

i. MASCULINE—NEUTER.

§ 424. Singular.—

- Nom · GAv. also *ayām* beside *aām*, see § 32.  
 Abl. YAv. also *ahmāḡ*, on *ā* see § 19(b).  
 Gen. · GAv. *ahyā*, *ahyā-ca*, cf. §§ 132, 133  
 Loc · YAv. also (with postpos. *a*, § 379) *ahmya*.

<sup>1</sup> i. e. *iyām*, see §§ 63, 51 — <sup>2</sup> i. e. orig. \**asyā(m)*.

## § 425 Dual —

Gen GAv also (from stem *a-*, § 431) *āś-cā*

## § 426 Plural —

Nom (Acc): YAv *ime* serves also as acc pl, see § 380Instr. GAv. observe the form *anāiṣ* above from stem *ana-*, and *āiṣ* below§ 431 from stem *a-*Dat Abl YAv. *ābyas-aiṣ*

## ii. NEUTER.

## § 427 Singular —

Nom Acc YAv. observe *imaṣ* above as opposed to Skt *idam*

## § 428 Plural:—

NA V. YAv also (like fem, § 383) *imā*.—GAv regularly *imā* which is the only GAv instance noted of this stem *ima-*.Loc YAv also (see fem. § 383) *āvhaṇi*.

## iii. FEMININE.

## § 429. Singular:—

Instr. GAv *āyā* cf. YAv. *āyā* above in paradigm.Dat. GAv *ahyāi*, cf § 133Abl. YAv also *āyāhāi*, on *ā* see § 19(b).Gen YAv *āyāhās-ca*, see § 124 NoteLoc. YAv. also, identical with instrumental, *āya*.

## § 430. Plural:—

Nom Acc · YAv, also a form *imāś* before *t*, see § 124 NoteDat Abl YAv, also *ābyas-aiṣ*, *āiṣyas-ca*, on *ā* see § 19 Note

§ 431. Directly from stem *a-* come.—Singular. Acc. Neut (as particle) *aṣ* (GYAv.), Dat. (uncertain?) *āi* Vd. 3.23 (neut. fem); Abl (as particle) *āṣ* (GAv.), *āaṣ* (YAv) — Dual. Gen *āś-cā* (GAv.) — Plural. Instr. (also used advbl.) *āiṣ* (GAv.).

§ 432. (d) Demonstrative *hāu*, *ava-* 'that' = Skt. *asāu*, —

The remote demonstrative in Av *ava-* 'that, yonder' (cf. Old Pers. *ava-*), combined with *hāu*, is to be contrasted with Skt. *amū-*, *asāu-*. The Av. shows *ava-* throughout where the Skt. has *amū-*.—Cf. Whitney, *Skt. Gram* § 501.

## i. MASCULINE—NEUTER

	Av	Singular.	cf Skt.
N	<i>hāu</i>	. . . . .	<i>asāu</i>
A.	<i>ao-m</i> <sup>1</sup>	. . . . .	—
I.	<i>av-a</i>	. . . . .	—
G.	<i>av-aṇphe</i>	. . . . .	—
		Plural	
N.(A.)	<i>av-e</i>	. . . . .	—
I.	<i>av-āṇṣ</i>	. . . . .	—
G.	<i>av-aēṣam</i>	. . . . .	—
		ii. NEUTER	
Sg. N.A.V.	<i>av-aṭ, ao-m</i>	. . . . .	—
Pl. N.A.V.	<i>av-a</i>	. . . . .	—

## iii. FEMININE

		Singular:	
N.	<i>hāu</i>	. . . . .	—
A.	<i>av-am</i>	. . . . .	—
Abl	<i>av-aṇhāṭ</i>	. . . . .	—
G.	<i>av-aṇhā, av-avhā</i>	. . . . .	—
		Plural:	
N.A	<i>av-ā</i>	. . . . .	—
D.Abl.	<i>av-abyō</i>	. . . . .	—

Forms to be observed in GAv. and YAv.

§ 433 Plural. Acc Neut. YAv also (neut like fem. § 383) *avā*.

Note. For the derivatives *avanṭ-*, *avavanṭ-* (*avanṭ-*) from *ava-* see § 441

## 5. Other Pronominal Words and Derivatives.

Possessive—Reflexive,

Pronominal Derivatives and Adverbs.

§ 434. Under the above head belong the possessives and a number of words which have chiefly the nature of

<sup>1</sup> i e. \**avm*, § 63



adjectives and are inflected partly according to the pronominal declension, partly according to the nominal. They answer in general to corresponding forms in Sanskrit.—Cf. Whitney, *Skt. Gram.* § 515 seq.

#### Possessive — Reflexive.

§ 435. Here may be enumerated as connected with the personal pronoun, the following possessive (and reflexive) forms — Av. *ma-* 'meus', *þwa-* 'tuus', *hva-*, *ha-*, *hava-* (reflexive) 'suus', *ahmāka-* 'our', *yūšmāka-*, *h̥šmāka-* 'your'.—*mavañt-* 'like me', *þwāvañt-* 'like thee', *yūšmāvañt-*, *h̥šmāvañt-* 'like you'.—*haēpaþya-* 'own'

#### Other Pronominal Derivatives and Adverbs.

§ 436. The following derivatives may further be noted.—Relative, *yavañt-* 'how much', *yatāra-* 'which of two'.—Interrogative, *cvañt-* 'how much?', *katāra-* 'which of two?'—Demonstrative, *aētavañt-* 'so much', *avañt-* 'that, such', *avavañt-* (*avañt-* § 194) 'so much'.—Likewise here, numerous pronominal adverbs *ya-þa* 'how, as', *ka-ða* 'how, when?', *cū* 'how?', *i-ða* 'here', etc.

Note 1. Here observe Av *hatō* 'reciprocally, each other' = Skt *svātas*.

Note 2. On *hvō* 'ipse, ille' as personal pronoun, see §§ 398, 416

Note 3. From same stem as *hvō* (in Note 2) comes the interesting reflex. dat. *hvaṇōya* 'self' (like *māṇōya* § 388), cf. Lat *s(v)ibi*.

Note 4. From an assumed demonstrative stem *tva-* comes the neut. adverb *þwaþ* 'then again' Ys 44 3 = Skt *tvat*

Note 5. Instances of GAv *ahyā* gen. of demonstr. (= pers), from *aəm* § 422, instead of the reflex. possessive, occur.

#### Declension of Pronominal Derivatives.

§ 437. In regard to inflection, the pronominal derivatives follow partly the pronominal declension and partly the nominal. The following forms of the possessives (reflexive), and of the demonstrative derivatives declined according to the pronominal declension are worthy of note

§ 438. i. Declension of the possessive pronoun GAv. *ma-* 'meus'

i—ii. MASC.—NEUT. Sg. Nom *mā*; Dat *mahmāi*; Gen. *mahyā*.—Pl. Acc. (Neut) *mā*.—iii. FEM Sg Gen. *mahyā* (§ 133).

§ 439. ii. Declension of the possessive pronoun GAv. *ḥwa-* 'tuus'.

i—ii. MASC.—NEUT Sg. Nom *ḥwā*, Instr *ḥwā*; Dat. *ḥwāhmāi*; Abl. *ḥwāhmāḥ*, Gen. *ḥwāhyā*, Loc *ḥwāhmī*.—Pl. Nom. *ḥwōi* (masc.), Acc. *ḥwā* (neut.).—iii. FEM Sg. Nom. *ḥwōi*, Gen. *ḥwāhyā*.—Pl. Loc. *ḥwāhū*

§ 440. iii. Declension of GYAv *ḥva-*, *ḥa-* (*hava-*) 'suus' = Skt. *svā*.—GAv. has only *ḥva*, YAv. *ḥva* (from GAv.), *ḥvā* and *ḥvāyā*

i—ii. MASC.—NEUT Sg Nom. *ḥvā* (GAv), *ḥvō* (YAv), Instr *ḥvā*; Gen *ḥvāhe*, Loc *ḥvāhmī*.—Du. Acc *ḥva*—Pl. Instr *ḥvāiḥ*, Loc *ḥvāḥi* (? emended Fn 4.2)—iii. FEM Nom. *ḥvā-cā* (GAv), *ḥva* (YAv.), Dat *ḥvāhyā*.

Note 1 From the by-form *hava-* come Masc. Neut Sg. Nom. *havō*, Acc *haom* (§ 64), Instr. *hava*, etc regularly according to nominal declension (§ 236 a-decl)—Fem Sg Nom. *hava*, Acc *havam*, Dat *havayāi* with variant *haoyāi* (§ 62, 2), Gen *havayā* beside *haoyā* (§ 62, 2).

Note 2 The possessives *ahmāka-* 'our', *ḥwāvaṇt-* 'like thee' etc. follow the noun-inflection.

Note 3 Observe that *ahmākam*, *yavākam*, *yūṣmākam* employed as 'genitives' of the personal pronoun §§ 386, 390, are really stereotyped cases of possessive adjectives, as similarly in Skt. *asmākam*, *yavākū*, *yūṣmākam*.

§ 441. iv. Declension of the demonstrative derivative *avaṇt-* 'that, such', from stem *ava-* § 430. This is to be distinguished from *av'avaṇt-* (*avaṇt-* § 194) in § 442.

MASC. Sg. Nom. *avā*.—Pl. Dat. Abl *avāḥyō*.—NEUT. Sg. Nom.

Acc *avaf* above in paradigm

§ 442. v. Declension of the demonstrative derivative *avavaṇt-* (*avaṇt-* § 194, cf. variants) 'so great'—to be distinguished from *avaṇt-* § 441.

Sg. Nom (neut.) *avavaḥ*, Acc (masc) *avavāntam* (§§ 194, 44) and *avavaṇtam* (neut adv a-decl), Instr. *avavata*, Gen. *avavātō*.—Pl. Gen. *avavātqm*.

## Adjectives declined pronominally.

§ 443. A few adjectives in Av., like their corresponding Skt equivalents, also follow the pronominal declension wholly or in part. Cf Whitney, *Skt. Gram* § 522 seq.—Instances are. Av. *aēva-* 'one, alone'; Av. *anya-* 'other' = Skt. *anyā-*; Av. *vispa-* 'all' = Skt. *visva-*

For example Pl. Nom Acc m. *vispe*, *vispē* (pronominal) beside Nom. m *vispāuhō*, Acc *vispēs-ca* (YAv), *vispqs-cā*, *vispēngs* (GAv) i e. nominal declension,—Gen *vispaēšqm* (pronominal) beside *vispanqm* (nominal), et al

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## CONJUGATION, VERBS.

§ 444. The Avesta verb corresponds closely to the Sanskrit in form, character, and in usage. The Av. texts, however, are not so extensive as to give the verb complete in all its parts, some few gaps in the conjugation-system therefore occur.

Modelled after the Sanskrit, the Avesta verbal system may be presented as on the next page.

§ 445. **Voice, Mode, Tense.** The Av. agrees with the Skt.—especially with the language of the Vedas—in voices active, middle (passive), in tenses present (and preterite), perfect (and pluperfect), aorist, future, and in modes indicative, imperative, subjunctive, optative. In usage likewise these generally correspond with the Sanskrit.

*Note 1.* The middle voice, as in Skt., is often used with a passive force. A formative passive, as in Skt., however also occurs (cf V 2).

*Note 2.* Under tenses, observe that 'injunctive' or 'improper subjunctive' is a convenient designation for certain forms of augmentless preterites used with imperative force. These are enumerated under the simple pretente. Cf Whitney, *Skt. Gram.* § 563.

§ 446. **Infinitive, Participle.** Like the Skt., the Av. conjugation-system possesses also infinitive forms (abstract verbal nouns) and participial forms (active and middle in each tense-system) and gerundives. See VI below.

§ 447. **Person, Number.** The Av. like the Skt. distinguishes three persons, and three numbers.

*Note.* It is to be observed that the first persons imperat. are supplied by subjunctive forms.

## SYNOPSIS

## OF

## VERB-

## SYSTEM

**I. Present-System**

(10 Classes)

- |                      |  |                           |
|----------------------|--|---------------------------|
| I. ACTIVE—II. MIDDLE | 1. Indicative                          | a. Present.               |
|                      |  | b. Preterite (Injunctive) |
|                      | 2. Imperative.                         |                           |
|                      | 3. Subjunctive (Pres. and Pret Forms). |                           |
|                      | 4. Optative.                           |                           |
| 5. Participle.       |  |                           |

**II. Perfect-System**

- |                      |                                      |                           |
|----------------------|--------------------------------------|---------------------------|
| I. ACTIVE—II. MIDDLE | 1. Indicative                        | a. Perfect (Present).     |
|                      |                                      | b. Pluperfect (Preterite) |
|                      | 2. Imperative.                       |                           |
|                      | 3. Subjunctive (Pres and Pret Forms) |                           |
|                      | 4. Optative.                         |                           |
| 5. Participle.       |                                      |                           |

**III. Aorist-System**

(non -s-, and s-Class)

- |                      |                                       |
|----------------------|---------------------------------------|
| I. ACTIVE—II. MIDDLE | 1. Indicative (Preterite = Aor)       |
|                      | 2. Imperative.                        |
|                      | 3. Subjunctive (Pres and Pret Forms). |
|                      | 4. Optative.                          |
|                      | 5. Participle.                        |

**IV. Future-System**

- |                                |
|--------------------------------|
| 1. Indicative (Act. and Mid.). |
|                                |

**V. Secondary Conjugations.**

- |                  |                  |
|------------------|------------------|
| a. Passive.      | d. Inchoative    |
| b. Causative.    | e. Desiderative. |
| c. Denominative. | f. Intensive.    |

**VI. Verbal Abstract Forms.**

- a. Participles.    b. Gerunds.    c. Infinitives.

**VII. Periphrastic Verbal Phrases.**

§ 448. **Personal Endings.** These are either (a) primary (pres and fut indic, and partly subjunct.) or they are (b) secondary (pret. indic., opt, aor, and partly subjunct). Some individual peculiarities of form occur in (c) the imperative and in (d) the perfect; the endings, therefore, of the latter two also are separately enumerated.

The scheme of normal endings in comparison with the Skt.,—cf. Whitney, *Skt. Gram.* § 553—is as follows.

(Observe the Av 3 du. forms often identical with Skt 2 du)

**a. Primary Endings.**

i. ACTIVE.			ii. MIDDLE.		
Av	Singular.	cf. Skt	Av.	Singular:	cf Skt.
1. <i>-mi</i> . . .	<i>-mi</i>		<i>-e</i>	. . .	<i>-ē</i>
2. <i>-hi</i> ( <i>-ṣi</i> )	<i>-si</i> ( <i>-ṣi</i> )		<i>-(v)he</i> ( <i>-ṣe</i> )	. . .	<i>-sē</i> ( <i>-ṣē</i> )
3. <i>-ti</i> . . .	<i>-ti</i>		<i>-te</i>	. . .	<i>-tē</i>
Dual:			Dual:		
1. <i>-vahī</i> (GA <sub>v</sub> .)	<i>-vas</i>		— . . .	. . .	<i>-vahi</i>
2. — . . .	<i>-thas</i>		— . . .	. . .	<i>-āthē</i>
3. <i>-tō</i> , <i>-pō</i> . . .	<i>-tas</i>		<i>-āpē</i> . . .	. . .	<i>-ātē</i>
Plural:			Plural:		
1. <i>-mahī</i> . . .	<i>-masi</i> (Ved)		<i>-ma<sup>1</sup>de</i> . . .	. . .	<i>-mahē</i>
2. <i>-ḥa</i> . . .	<i>-tha</i>		<i>-ḥve</i>	. . .	<i>-dhvē</i>
3. <i>-nti</i> . . .	<i>-nti</i>		<i>-nte</i> . . .	. . .	<i>-ntē</i>

**b. Secondary Endings.**

i. ACTIVE			ii. MIDDLE		
Av	Singular:	cf Skt.	Av	Singular:	cf Skt.
1. <i>-m</i> . . .	<i>-m</i>		<i>-i</i> , <i>-a</i>	. . .	<i>-i</i> , <i>-a</i>
2. <i>-s</i> ( <i>-ṣ</i> ) . . .	<i>-s</i> ( <i>-ṣ</i> )		<i>-vha</i> ( <i>-ṣa</i> )	. . .	<i>[-thās]</i>
3. <i>-t</i> . . .	<i>-t</i>		<i>-ta</i>	. . .	<i>-ta</i>
Dual:			Dual:		
1 <i>-va</i> . . .	<i>-va</i>		— . . .	. . .	<i>-vahi</i>
2. — . . .	<i>-tam</i>		— . . .	. . .	<i>-āthām</i>
3 <i>-tām</i> . . .	<i>-tām</i>		<i>-ātām</i> . . .	. . .	<i>-ātām</i>

Plural:			Plural:		
1. <i>-ma</i>	.	<i>-ma</i>	{ <i>-maidī</i> (GAv.) . <i>-maide</i> (YAv.) . }		<i>-mahī</i>
2. <i>-ta</i>	.	<i>-ta</i>	<i>-dwəm</i>	.	<i>-dhvam</i>
3. <i>-n</i>	.	<i>-n</i>	<i>-nta</i>	.	<i>-nta</i>

## c. Imperative Endings.

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf. Skt.
2. <i>-di</i>	—	<i>-dhi</i> , —	<i>-vuka</i>	( <i>-švā</i> )	<i>-svu</i> ( <i>-sva</i> )
3. <i>-tu</i>	.	<i>-tu</i>	<i>-tqm</i>	.	<i>-tām</i>
Plural:			Plural:		
2. <i>-ta</i> , <i>-nā</i>	(GAv.) <sup>1</sup>	<i>-ta</i>	<i>-dwəm</i>	.	<i>-dhvam</i>
3. <i>-ntu</i>	.	<i>-ntu</i>	<i>-ntqm</i>	.	<i>-ntām</i>

## d. Perfect Endings

i. ACTIVE.			ii. MIDDLE		
Av.	Singular:	cf. Skt	Av.	Singular:	cf. Skt
1. <i>-a</i>	.	<i>-a</i>	<i>-e</i>	.	<i>-ē</i>
2. <i>-pa</i>	.	<i>-tha</i>	—	.	<i>-sē</i>
3. <i>-a</i>	.	<i>-a</i>	<i>-e</i>	.	<i>-ē</i>
Dual:			Dual:		
1. —	.	<i>-va</i>	—	.	<i>-vahē</i>
2. —	.	<i>-athur</i>	—	.	<i>-āthē</i>
3. <i>-atar</i> <sup>2</sup>	.	<i>-atur</i>	<i>-atīē</i> (GAv.)	.	<i>-ātē</i>
Plural:			Plural:		
1. <i>-ma</i>	.	<i>-ma</i>	—	.	<i>-mahē</i>
2. <i>-a</i>	.	<i>-a</i>	—	.	<i>-dhvē</i>
3. <i>-ar</i> <sup>2</sup> , <i>-ar</i> <sup>2</sup> <i>š</i>	.	<i>-ur</i>	—	.	<i>-rē</i>

## General Remarks on the Endings.

§ 449. In general, GAv. has the same forms as YAv. above, with the long final vowel wherever possible, cf. § 26; but there are also a number of peculiarities to be remarked upon in connection with GAv. as well as with reference to YAv.

<sup>1</sup> Sporadic, cf. § 457

Note Observe that Av. 3 du is in form often like Skt. 2 du e.g. Av. *-ḥō* (beside *-tō*) 3 du pres act = Skt. *-tas* 3 du. (but *-thas* 2 du), —again Av. *-tam* 3 du. pret act. = Skt. *-tāni* 3 du (but *-tam* 2 du), et al.—Compare the Homeric interchange of *-τον*, *-την* in secondary tenses

### a. Primary Endings (Observations)

#### § 450 Singular:—

First Person i. ACTIVE Indicative. GYAv also *-ā*, *-a*—i.e. GAv. has *-ā* regularly in the thematic or *a*-conjugation pres. indic., and *-mi* in the unthematic or non-*a*-conj pres indic., but in YAv this distinction is not sharply drawn—Subjunctive. YAv *-mi*, *-a*, GAv. *-nī*, *-ā*.—ii. MIDDLE Indicative. GAv also *-ōi* (§ 56, beside *-ē*)—Subjunctive. GYAv *-nē*, *-ne*, *-āi* (i.e. *ā* + *ē*)

Second Person i. ACTIVE Subjunctive In later texts of YAv. *-ā(h)*, sometimes drops its *h* and becomes *-āi*, e.g. YAv. *yazāi* 'mayest thou worship' Yt. 10.140—ii. MIDDLE Indicative. YAv., observe *-se* (after *-d* [*-t*]) §§ 151, 186) *raose* 'thou growest' Ys 10.4.—GAv. also indic. subjunct. *-whōi* § 56

Third Person ii. MIDDLE GYAv. also (but not common, cf. also perf. below) like 1 sg *-e* = Skt. *-ē* beside *tē*.

#### § 451 Dual:—

Third Person. i. ACTIVE. YAv., observe *-ḥō* in *yazāyāḥō* 'they both fight' Yt 8.22, a 3 du-form (like Skt. *-thas* 2 du-form) beside *-tō* above, see § 449 Note—ii. MIDDLE. YGAv. occasionally *-te* or *-ate* e.g. *barate* 'they two bring' ZPhl Gloss pp 54 8 = 107 13, *varənuvate* 'both believe' (indic) Ys 31.17—Again *-itē*, GAv *jamažtē* 'they both may come' (aor subjunct) Ys 44 15.

#### § 452 Plural:—

First Person. ii. MIDDLE. YAv. only occasionally is the MS variant *-maide* (observe *d*) is noted

Second Person ii. MIDDLE. GAv. regularly *-duyē* = Skt. *-dhvē* § 190

Third Person. i. ACTIVE—ii. MIDDLE Indicative. YGAv. occasionally have in the 3 pl of the non-*a*-conjugation (unthematic) the form *-ati* (i.e. *-nti*) or even *-āti* = Skt. *-ati* in the active, and *-atē* (i.e. *-ntē*) = Skt. *-atē* in the mid., but more commonly in the non-*a*-conj (unthematic) the ending (*-anti*) *-nti*, (*-antē*) *-nte* of the *a*-conj (thematic) is assumed instead.—Uncommon in the pres. is *-re*, cf. indicative *sōire* 'they lie down' Yt. 10.80 = Skt. *sēre* Whitney, Skt. Gram. § 629, and subjunctive *mrauvāre* 'they may say' Yt. 13 64, *njgrāre* 'they may throw' Yt 10.40, cf. §§ 486, 521



## b. Secondary Endings (Observations)

## § 453 Singular.—

First Person ii. MIDDLE. Observe that the normal ending *i* coalesces with the final of an *a*-stem into *-e* e.g. *aḡuze* 'I hid myself' opp. to *aojī* 'I spake' —The ending *-a* is found in the optative

Second Person i. ACTIVE. The normal ending *-s* unites with *a* in the *a*-conj. and gives *-ō* (*-ā* subjunct), the *š*-form occurs according to rule § 156—ii. MIDDLE YGAv. notice the suffix is *-sa* (cf Gk *-σo*) contrasted with Skt *-thās*.

Third Person i. ACTIVE. YGAv., orig. *t* is retained (unchanged to *-t*) after *s* (*š*), e.g. *mōist* 'he turned', *rōišt* 'he promised', §§ 81, 192 —Notice *ās* (i.e. *ās-t*) 'he was' and *cinas* 'he promised' § 192 Note.

## § 454 Dual —

Third Person i. ACTIVE. YAv., observe that the 3 du Av *-təm* is in form like the 2 du. Skt *-tam*—on this interchange in form between 3 du. and 2 du. see § 449 Note—ii. MIDDLE YGAv., note Av *-ātəm* opp. to Skt *-ātām*, see again § 449 Note —Again (like primary 2 du., but) with secondary meaning YAv. *-āpe* = Skt *-ātḥ* and some other forms—see Bartholomae, *K.Z.* xxix p. 286 seq. = *Flexionslehre* p. 17 seq.

## § 455 Plural —

First Person ii. MIDDLE. Observe that GAv. has a proper secondary ending *-ma'dī* (cf. opt. *va'rīma'dī*) = Skt. *-mahī*, but YAv. substitutes for this *-ma'de* drawn from the present

Second Person ii. MIDDLE. GAv. shows *-dām* = Skt *-dhvam*, § 63.

Third Person i. ACTIVE. In redupl. formations GAv. has occasionally an unthematic 3 pl. pret. in *-at* (i.e. *-nt*) corresponding to the occasional *-ati* = *-nti* of the pres., e.g. *zazaṭ* 'they drove away', et al. —GYAv., remark also opt. *-ārš*, *-ār*, thus *biyārš* 'they would be', *hyār* beside *hyān*. Also *-ar* aor. pret. GAv. *ādar* 'they made' Ys. 43 15 = Skt. *ādur*, YAv. *aškar* 'they elapsed' Vd. 1.4, cf. Whitney, *Skt. Gram.* §§ 829, 550—cf. also under perfect endings (Pf. 11, below)—ii. MIDDLE YAv. also sporadic traces of secondary 3 pl. mid. *-ram* = Skt. *-īam* in Av. *vaozirəm* Yt. 19 69, cf. Whitney, *Skt. Gram.* § 834 b (perhaps best as pluperf.)

## c. Imperative Endings (Observations)

## § 456. Singular —

Second Person i. ACTIVE. YGAv., the *a*-verbs (thematic) have no ending, the simple stem form in *-a*, *-ā* is used —The non-*a*-verbs (unthematic) show *-di* (*-di* § 83, 1), GAv. *-dī*—ii. MIDDLE. YAv. re-

gularly *-nuha* = Skt *-sva* — GAV *-svā* (in *dasvā* 'give' = \**dad-sva* § 186), *-ḥvā*, *-kvā* § 130, 2 a

Third Person II. MIDDLE. A suffix *-qm* = Skt *-ām*, 3 sg mid is found in GAV *ar<sup>2</sup>žācqm* 'let him speak aright' Ys 48 9, *vīdqm* 'shall decide' *vi* + *dā* Ys. 32.6, Geldner, in *B.B.* xv p. 261, cf Whitney, *Skt. Gram.* § 618.

#### § 457. Plural:—

Second Person I. ACTIVE—II. MIDDLE. The forms are undistinguishable from an augmentless imperfect § 445 Note 2 — A genuine instance of *-na* cf. Skt. *-tana* 2 pl. active imperat is GAV *baranā* Ys. 30 9, cf Skt. *bhajatana*, Whitney, *Skt. Gram.* § 740

Third Person I. ACTIVE—II. MIDDLE. The endings *-antlu*, *-antlu*, *-antqm* occur in both *a*-verbs and in non-*a*-verbs — (in the latter case by transfer § 471 to *a*-conj).

### d. Perfect Endings

§ 458. For observations on the perfect endings see Pf 11 below

## Mode-Formation.

### 1. Indicative Mode.

§ 459. The indicative has no special mode-sign other than the use of the present stem itself. The endings are the primary in the present, the secondary in the preterite.

Note. For special remarks on the strong and weak stem-forms in the indicative, see below §§ 467, 476 and observe under the different conjugation classes.

### 2. Imperative Mode.

(Cf Whitney, *Skt. Gram.* § 569)

§ 460. The imperative has no characteristic mode-sign, the stem is identical with that of the indicative, the special endings are simply added.

Note 1 For special remarks on the strong and weak stem-forms see below under the imperatives of the various conjugation-classes.

Note 2. For remarks on the endings see § 456.

### 3. Subjunctive Mode.

(Cf. Whitney, *Skt. Gram.* § 557 seq)

§ 461. In Av., as in Skt, the subjunctive has as its characteristic mark an *a* added to the stem to form the

special mode-stem. In the *a*-conjugation (thematic) this *a* unites of course with the stem-final and forms  $\bar{a}$ .—e. g. (1) thematic *a*-stem, Av. *bar-ā-hi* 'mayest thou bear' (i. e. *bara-a-hi*) = Skt. *bhār-ā-si*,—(2) unthematic, Av. *jan-a-ti* 'may he smite' (cf. pres. indicat. *jañ-ti*) = Skt. *hán-a-ti*

§ 462 The endings of the subjunctive are partly primary (i. e. pres. subjunct), partly secondary (i. e. pret subjunct) — the former predominating. Observe in 1 sg active YGAv *-ni, -nī* (i. e. *-āni*) or also YGAv *-a, -ā*,—and in 1 sg middle it is *-ne* (i. e. *-āne*) beside *-āi*. Cf. Whitney, *Skt. Gram* § 562

#### Subjunctive Endings combined with Mode-Sign

i. ACTIVE			ii. MIDDLE.		
Av	Singular	cf Skt	Av	Singular	cf. Skt.
1	<i>-āni, -a</i>	<i>-āni, -ā</i>		<i>-āne, -āi</i>	<i>-āi</i>
2	<i>-ahi, (-ā[h]i)</i>	<i>-asi</i>		<i>-avhe</i>	<i>-asē</i>
	<i>-ō, -Ø</i>	<i>-as</i>			
3	<i>-a'ti</i>	<i>-ati</i>		<i>-atē</i>	<i>-atē</i>
	<i>-ať</i>	<i>-at</i>		<i>-ata</i>	—
Dual:			Dual:		
1	<i>-āva</i>	<i>-āva</i>		—	<i>-āvahē</i>
2	—	<i>-athas</i>		—	<i>-āthē</i>
3	<i>-atō</i>	<i>-atas</i>			<i>-ātē</i>
	<i>-atim</i>	—			
Plural			Plural:		
1	<i>-āma</i>	<i>-āma</i>		<i>-āma'de</i>	<i>-āmahē</i>
2	<i>-atha</i>	<i>-atha</i>		—	<i>-adhvē</i>
3	<i>-ñti</i>	—		<i>-ñte, -a're</i>	<i>-antē</i>
	<i>-ñn</i>	<i>-an</i>			

Note 1. Observe (late) YAv 2 sg *-āi* = *-āhi* § 450.

Note 2 On improper subjunctive or imperative see § 445 Note 2.

#### 4. Optative Mode.

(Cf Whitney, *Skt. Gram*. § 564 seq)

§ 463. The characteristic mode-sign of the optative in Av, as in Skt., is *-yā-*, *-ī-* added to the weak-stem for the non-*a*-conjugation (unthematic), or it is *-ī-* added to the regular tense-stem of the class for the *a*-conjugation (thematic).

In the *a*-stems (thematic) the mode-sign *-ī-* unites with the stem-final *a* into *-aē-* (*-ōī-*) §§ 55, 56. In the non-*a*-conj. the distinction between *-yā-*, *-ī-* is that *-yā-* was employed in the active and *-ī-* in the middle.

Note. Instead of *-ī-*, instances of *-ī-* (§ 21 Note) occur, e g *da'pīṣa* beside *da'ṣiṣa* 'mayest thou give' — Similarly occur instances of *-yā-* for *-ī-* (§ 18 Note 1), cf *buyata*, *buyama* 'may ye, we be' — Probably also GAv. *da'dyaṣ* Ys. 44 10

§ 464. The endings of the optative are the secondary ones throughout. In YAv., however, the 1 pl. mid. *-ma'de* (primary, e g. Ys. 9 21) instead of GAv. *-ma'di* (secondary) is found. Observe in the *a*-conj. (thematic) the 3 pl. act mid Av. *-an*, *-anta* (cf Gk. λέγ-οι-εν, λέγ-οι-ντο) is to be contrasted with Av non-*a*-verbs which show *-arə*, *-arəš* = Skt. *-ur*, *-ran* (act. mid in both *a*- and non-*a*-stems).

#### Optative Endings combined with Mode-Sign.

##### a. *a*-conjugation (thematic).

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt.	Av.	Singular:	cf Skt
1. —	. . . . .	<i>-yām</i>	<i>-aya</i> <sup>1</sup>		<i>-ēya</i>
2. <i>-ōiṣ</i>	. . . . .	<i>-ēs</i>	<i>-aṣṣa</i>		<i>-ēthās</i>
3. <i>-ōit</i>	. . . . .	<i>-ēt</i>	<i>-aṣta</i>		<i>-ēta</i>
Plural:			Plural:		
1. <i>-aēma</i>	. . . . .	<i>-ēma</i> {	<i>-ōima'di</i> (GAv)	}	<i>-ēmah</i>
			<i>-ōima'de</i> (YAv)		
2. <i>-aṣta</i>	. . . . .	<i>-ēta</i>	<i>-ōidwam</i>		<i>-ēdhvam</i>
3. <i>-ayan</i>	. . . . .	<i>-ēyur</i>	<i>-ayanṭa</i>		<i>-ēran</i>

##### b. Non-*a*-conjugation (unthematic)

i. ACTIVE.			ii. MIDDLE.		
Av.	Singular:	cf. Skt	Av	Singular	cf Skt.
1. <i>-yqm</i>	. . . . .	<i>-yām</i>	<i>-ya</i>	. . . . .	<i>-īya</i>
2. <i>-yā</i>	. . . . .	<i>-yās</i>	<i>-iṣa</i>		<i>-īthās</i>
3. <i>-yāṣ</i>	. . . . .	<i>-yāt</i>	<i>-īta</i>		<i>-īta</i>
Plural:			Plural:		
1. <i>-yāma</i> <sup>2</sup>	. . . . .	<i>-yāma</i>	<i>-īma'di</i>	. . . . .	<i>-īmah</i>
2. <i>-yāta</i>	. . . . .	<i>-yāta</i>	—	. . . . .	<i>-īdhvam</i>
3. {					
<i>-yqn</i>	. . . . .	—			
<i>-yārə</i>	. . . . .	<i>-yur</i>	—	. . . . .	<i>-īran</i>
<i>-yārəš</i>	. . . . .	—			

<sup>1</sup> Cf. Ys. 8.7 — <sup>2</sup> See Yt. 24 58

## Reduplication and Augment.

### a. Reduplication.

(Cf Whitney, *Skt. Gram.* § 588 seq.)

§ 465. (a) Reduplication in Av., as in Skt., is found in certain parts of the verb-conjugation (pres of 3rd. class, and in the desiderative, and intensive), in the perfect, and sometimes in the aorist. The reduplication consists in the repetition of a part of the root.—The rules of reduplication should be noted —

(b) A long internal or final vowel of the root is commonly shortened in the reduplicated syllable, sometimes—see desiderative, intensive—it is lengthened or strengthened. Radical *ar* (*r*-vowel) is reduplicated by *i*. An initial vowel, by repetition of itself, of course merely becomes long in reduplicating.

(c) Roots beginning with a consonant repeat that consonant, but a guttural is reduplicated by the corresponding palatal, an original *s* (including *st*, *sp*, *sm*) is reduplicated by *h*, an orig. palatal *ś* by *s*, an initial spirant by the corresponding smooth.—e. g. Av. *ja-jm-aṭ* (*√gam*- 'go'), *hi-šta-ti* (*√stā*- 'stand'), *hi-spōs-əmna* (*√spas*- 'see'), *hi-šmar-əntō* (*√mar*-, \**smar*- 'remember'), *tu-pru-ye* (*√pru*- 'nourish').

Note 1. The original guttural instead of palatal is retained in reduplication before *u*, cf Av. *ku-ḥṣuv-qna* (*√ḥṣnu*- 'rejoice, please')

Note 2. Observe the redupl form (desiderative participle) *zi-ḥṣnānḥi-əmna* Yt. 13.49, cf Skt *ju-jḥās-amānās*

### b. Augment.

(Cf. Whitney, *Skt. Gram.* § 585)

§ 466. In Av. the augment is comparatively rare, the instances of its omission far exceed in proportion those of the Vedic Sanskrit.

The augment, as in Skt., consists of short *a* prefixed to the preterite tense—imperfect, aorist, pluperfect. This

*a*, as likewise in Skt., combines with an initial vowel into the corresponding *vrddhi*.

It is often difficult to decide whether an *a* is the augment *a* or the verbalprefix *a* = *ā*.

Note 1. For metrical purposes it seems sometimes that augment must be restored in reading where the texts omit it — See Geldner, *Metrik* p. 38

Note 2. Instead of *a*, GAv. shows once a form *ā* in augment before *v*, cf. GAv. *ṛvaocaḥ* (but written *ṛ. voacaḥ*) § 32

Note 3. On augmentless preterites ('injunctive') with imperat.-subjunct force, see § 445 Note

§ 467. **Vowel-Variation (Strong and Weak).** In Av., quite as in Skt., verb-stems commonly show vowel-variation —strongest, middle or strong, and weak forms, cf. § 235. This phenomenon must of course go hand in hand with an original shift of accent.

## I. PRESENT-SYSTEM.

§ 468. The present-system is the most important of the systems, its forms are by far the most frequent in occurrence, and upon the basis of present-formation may be founded in Av., as in Skt., the conjugation-groups and classification of verbs. See the following § 469.

### Classes of Verbs.

§ 469. Taking the Sanskrit Grammar as model, we may in the Av. present-system likewise distinguish ten classes of verbs according to the method of forming the present-stem. In Av., however, the phenomenon of accent (§ 2 end) is not always so clearly discernible.

The ten classes fall into two great groups of conjugation according as the endings are attached to the root with or without the (thematic) stem-vowel *a*. The (I) first group, the thematic or *a*-conjugation (Cl. I, 6, 4, 10), assumes *a* in the formation of its present-stem, the

(II) second group, the unthematic or non-*a*-conjugation (Cl. 2, 3, 7, 5, 8, 9), attaches the endings directly to the root (the latter as stem, however, subject to modification) without this *a* as formative element of the stem.—Cf. Whitney, *Skt. Gram.* § 602 seq.

§ 470. The classification of Av. verbs on the basis of the Sanskrit Grammar is the following.—

### I. *a*-Conjugation (thematic).

First Formation—Class 1—see § 478 seq.

- (1) *a*-class with strengthened root-form = Skt. first (*bhū-*) class.

Av.  $\sqrt{bū-}$ , *bav-a-ti* 'he becomes'

Second Formation—Class 6—see § 479 seq.

- (6) *a*-class with unstrengthened root-form = Skt. sixth (*tud-*) class.

Av.  $\sqrt{druj-}$ , *druž-a-ti* 'he deceives'.

Third Formation—Class 4—see § 480 seq

- (4) *ya*-class (unstrengthened root-form) = Skt. fourth (*div-*) class.

Av.  $\sqrt{nas-}$ , *nas-ye-ti* 'he vanishes'.

Fourth Formation—Class 10—see § 481 seq.

- (10) *aya*-class (strengthened root-form), causal = Skt. tenth (*cur-*) class

Av.  $\sqrt{ruc-}$ , *raoc-aye-ti* 'he lights up'.

### II. Non-*a*-Conjugation (unthematic).

First Formation—Class 2—see § 516 seq.

- (2) Root-class—root itself is present stem = Skt. second (*ad-*) class.

Av.  $\sqrt{jan-}$ , *ja'n-ti* 'he smites'

Second Formation—Class 3—see § 540 seq

- (3) Reduplicating class—root redupl. is pres. stem = Skt. third (*hu-*) class.

Av.  $\sqrt{dā-}$ , *da-dā-ti* 'he gives'.

Third Formation—Class 7—see § 554 seq

- (7) Nasal-class—inserted *-na-* (str.), *-n-* (wk.) = Skt. seventh (*rudh-*) class.

Av. *√ric-*, *ri-na-iti* 'lets go'.

Fourth Formation—Class 5—see § 566 seq.

- (5) *nu*-class—root adds *nao-* (str), *nu-* (wk) = Skt. fifth (*su-*) class.

Av. *√kar-*, *kar-nao-iti* 'he makes'.

Fifth Formation—Class 8—see § 577 seq

- (8) *u*-class—root adds *u-* alone = Skt. eighth (*tan-*) class

Av. *√āp-*, *āfānte* (i. e. *\*āp-u-ahiz* § 95) 'are overtaken'

Sixth Formation—Class 9—see § 584 seq.

- (9) *nā*-class—root adds *nā-* (str), *n-*, *na-* (wk.) = Skt. ninth (*krī-*) class.

Av. *√garw-*, *garw-nā-iti* 'he seizes'

§ 471 **Transfer of Conjugation.** A verb is not always inflected according to one and the same conjugation and class throughout. The majority of the forms of a verb may be made up after one conjugation and class of the present system, while a few forms of the same verb may be made up after another; the same part of the verb being thus occasionally formed according to two classes. Instances of such transition in forms from one class to another are not rare, in general, examples of the tendency for verbs of the non-*a*-conjugation (unthematic) to pass over to the inflection of the *a*-conjugation, are not difficult to find—See §§ 529, 553 etc.

## i. The *a*-Conjugation (thematic).

§ 472 **General Remark.** The thematic or *a*-conjugation in the present-system comprises four classes (Cl. 1, 6, 4, 10), in all which the endings are attached to the root by means of a thematic vowel *a* (in 1 person



*ā*, *a*). The root-vowel may, or may not be strengthened according to the class of the verb; it remains then as in the indicative throughout the other modes of the present-system.—The verbs of the *a*-conj. are numerous.—Cf. Whitney, *Skt Gram.* § 733 seq.

Note. The 1 plur. thematic shows *ā* more often than *a* (Skt *ā*).  
e g. Av *yazāma'de* commoner than *barāma'de*.

#### Mode Formation—Special Remark

##### 1. Indicative

§ 473. The various endings are simply attached by means of the thematic *a* (in 1 person *ā*) directly to the stem formed according to the rules of its particular class.

##### 2 Imperative

§ 474. The normal endings are attached by means of the thematic *a* directly to the present-stem of the class.

##### 3 Subjunctive.

§ 475. The characteristic *a* of the subjunctive unites with the thematic *a* into *ā* in attaching the subjunctive endings given above, § 462

##### 4 Optative

§ 476. In the *a*-verbs the optative sign is *-i-* (instead of *-yā-*) and it unites with the thematic *a* into *-aē-* (*-ō-* § 56) in attaching the endings.

##### 5. Participle

§ 477. The participial forms (verbal adjectives) are made in each class by attaching to the present-stem the formative element *-nt* (§ 291, *-ntī* fem.) for the active, and *-mna* (§ 237, *-mnā* fem.)—also *-āna* (*-ana*), see Note—for the middle.

Note On middle ptcpl in *-āna* (*-ana*) see § 507

#### Classes of the *a*-Conjugation (thematic).

##### Cl 1, 6, 4, 10.

§ 478. Class 1—*a*-class with strengthened root-form = Skt. first (*bhū-*) class.—To form the present-stem,

the thematic *a* is attached to the root which has the strong (middle) form Cf. Whitney, *Skt. Gram.* § 734—Examples are numerous.

Av. *√bar-* 'to bear', *bar-a-ti* = Skt. *bhár-a-ti*; Av. *√ḥṣi-* 'to rule', *ḥṣay-e-ti* = Skt. *kṣáy-a-ti*; Av. *√bū-* 'to be', *bav-a-ti* = Skt. *bháv-a-ti*.

Note 1. Here for convenience, as in Skt., may be included the roots Av. *stā-*, *had-* (orig redupl.) = Skt. *sthā-*, *sad-*, e. g. Av. *hištati* 'he stands' = Skt. *tiṣṭhati*, Av. *hiḍati* 'he sits' = Skt. *śīdati*, cf. Whitney, *Skt. Gram.* §§ 748, 749a

Note 2. Some roots in *a* + cons show a fluctuation between *ā* and *ä*, cf. Whitney, *Skt. Gram.* § 745 d, e Av. *√nam-* 'to bow' has *nām-a-* beside *nām-a-* = Skt. *nám-a-*, Av. *√dvar-* 'to run' has *dvar-a-* beside *dvär-a-*, cf. also § 18 Note 1, and Whitney, *Skt. Gram.* § 545 e

§ 479. **Class 6**—*a*-class with unstrengthened root-form = Skt. sixth (*tud-*) class.—The thematic *a* is simply attached to the root in its weak form to make up the present-stem.—Cf. Whitney, *Skt. Gram.* § 751.

Av. *√iš-* 'to seek, desire', *iṣ-a-te* = Skt. *iś-ā-tē*;  
Av. *√vīs-* 'to become', *vīs-a-ti* (cf. § 20 on *i*) = Skt. *vis-ā-ti*; et al.

Note With nasal strengthening Av. *ḥinc-a-ti* 'he sprinkles' (*√hic-*) = Skt. *sinc-ā-ti*.

§ 480. **Class 4**—*ya*-class (unstrengthened root-form) = Skt. fourth (*div-*) class.—Also here the Passive, cf. V. a below.—The present-stem is formed by adding *ya-* (*ye-* § 34) to the simple unstrengthened root.—Cf. Whitney, *Skt. Gram.* § 759.

Av. *√nas-* 'to vanish', *nas-ye-ti* = Skt. *nás-ya-ti*;  
Av. *√prā-* 'to protect', *prā-ye-ntē* = Skt. *trā-ya-ntē*.

Note 1. For the Passive formation see V. a below

Note 2. The strong form of the stem (*-ā-* instead of *-i-*) is to be noted in the verb Av. *sraṣ-ye-ti* 'it clings' = Skt. *śliṣ-ya-ti*.

§ 481. **Class 10**—*aya*-class (strengthened root-form) = Skt. tenth (*cur-*) class.—This class includes in part the secondary formation causative, denominative, see V. b, c, below The formative element *aya* is added to the strengthened

root.—The roots in internal *a* generally, but not always, receive the *vrddhi* strengthening; the roots in *i*, *u* commonly receive the *guna* increase.

Av.  $\sqrt{tap}$ - 'to warm',  $tāp\text{-}aye\text{-}ti$  = Skt.  $tāp\text{-}āya\text{-}ti$ ;

Av.  $\sqrt{pat}$ - 'to fly',  $apat\text{-}ay\text{-}n$  = Skt.  $āpāt\text{-}āya\text{-}n$ , Av.

$\sqrt{riṣ}$ - 'to wound',  $raēṣ\text{-}aya\text{-}t$  = Skt.  $rēṣ\text{-}āya\text{-}t$ ; Av.

$\sqrt{ruc}$ - 'to light up',  $raoc\text{-}aye\text{-}ti$  = Skt.  $rōc\text{-}āya\text{-}ti$ .

Note 1. Observe that the roots with *a* do not always show the *vrddhi* stage.

Note 2. Some exceptions to the rule for *guna* of *i*- and *u*-roots occur

Note 3. In Av., as in Skt., a heavy syllable ending in consonant does not take *vrddhi* or *guna*.

### Paradigms of the *a*-Conjugation (thematic).

#### Cl. 1, 6, 4, 10.

(Cf Whitney, *Skt. Gram.* § 734 seq)

§ 482. Av.  $\bar{b}ar$ - 'bear, carry' = Skt *bhār*·.

Cl. 1. Av.  $\bar{h}ṣ$ - 'rule, possess',  $zū$ - 'call, bless, curse',  $vaēn$ - 'see',  $yaz$ - 'worship',  $jas$ - 'come',  $jīv$ - 'live',  $aiṣ$ - 'teach, point out',  $car$ - 'move, go',  $ḥar$ - 'eat',  $az$ - 'drive, win',  $yās$ - 'desire, seek',  $pac$ - 'cook',  $van$ - 'win',  $ḥwars$ - 'cut, make',  $īam$ - 'delight',  $miz$ - 'make urine' —

Cl. 6.  $vaṣ$ - 'speak',  $vīs$ - 'become' — Cl. 4.  $yud$ - 'fight',  $zan$ -,  $zā$ - 'give birth, be born',  $vars$ - 'work',  $bud$ - 'mark, know' — Cl. 10.  $vid$ - 'know',  $tauvv$ - 'overcome',  $var$ - 'to cover',  $fa$ - 'go, make go',  $dar$ - 'hold fast',  $haḥṣ$ - 'incite'.

§ 483 1. Indicative.—a. Present.

		I. ACTIVE.	
Av.		Singular:	cf. Skt.
1.	$\bar{b}ar\text{-}\bar{a}\text{-}mī$	.	$bhār\text{-}\bar{a}\text{-}mī$
2.	$\bar{b}ar\text{-}a\text{-}hī$	.	$bhār\text{-}a\text{-}sī$
3.	$\bar{b}ar\text{-}a\text{-}tī$	.	$bhār\text{-}a\text{-}tī$
		Dual:	
1.	—	.	$bhār\text{-}\bar{a}\text{-}vas$
2.	—	.	$bhār\text{-}a\text{-}thas$
3.	{ $\bar{b}ar\text{-}a\text{-}tō$ . . . . . $\text{-}a\text{-}pō$ $yā\text{-}dyāpō$ <sup>1</sup> . . . . . }	.	{ $bhār\text{-}a\text{-}tas$

<sup>1</sup> Cf. § 449 Note.

	Av.	Plural.	cf. Skt.
1.	{ <i>bar-ā-mahi</i> . <i>-ā-mahi</i> <i>vaṣṭayamahī</i> .	. . . . .	{ <i>bhār-ā-masī</i> (Ved.)
2.	( <i>bar-a-pa</i> ) <i>ḥṣayapā</i> (GAv) .	. . . . .	<i>bhār-a-ṭha</i>
3.	{ <i>bar-a-ṇti</i> . <i>-a-ṇti</i> <i>zavaiṇti</i> .	. . . . .	{ <i>bhār-a-nti</i>

## ii. MIDDLE.

	Av	Singular:	cf. Skt.
1.	<i>bar-e</i> . . . . .	. . . . .	<i>bhār-ē</i>
2.	{ <i>bar-a-he</i> <sup>1</sup> . <i>-a-vhe</i> <i>vaṣṭavhe</i> .	. . . . .	{ <i>bhār-a-sē</i>
3.	<i>bar-a-te</i> . . . . .	. . . . .	<i>bhār-a-tē</i>

## Dual:

1.	— . . . . .	. . . . .	<i>bhār-ā-vahē</i>
2.	— . . . . .	. . . . .	<i>bhār-ē-tḥē</i>
3.	( <i>bar-ōi-ḥe</i> ) <i>vaṣṇōiḥe</i> <sup>2</sup> .	. . . . .	<i>bhār-ē-tē</i>

## Plural:

1.	{ ( <i>bar-ā-maḥde</i> ) <i>yazamaḥde</i> . <i>-ā-maḥde</i> .	. . . . .	{ <i>bhār-ā-mahē</i>
2.	( <i>bar-a-ḥwe</i> ) <i>carapwe</i> <sup>3</sup> .	. . . . .	<i>bhār-a-dhvē</i>
3.	<i>bar-a-ṇte</i> . . . . .	. . . . .	<i>bhār-a-ntē</i>

§ 484. b. Preterite (and Infinitive).<sup>4</sup>

## i. ACTIVE.

	Av	Singular	cf. Skt.
1.	<i>bar-a-m</i> . . . . .	. . . . .	<i>ā-bhar-a-m</i>
2.	( <i>bar-ō</i> ) <i>jasō</i> . . . . .	. . . . .	<i>ā-bhar-a-s</i>
3.	<i>bar-a-ṭ</i> . . . . .	. . . . .	<i>ā-bhar-a-t</i>
Dual:			
1.	( <i>bar-ā-va</i> ) <i>javāva</i> <sup>4</sup> . . . . .	. . . . .	<i>ā-bhar-ā-va</i>
2.	— . . . . .	. . . . .	<i>ā-bhar-a-tam</i>
3.	( <i>bar-a-təm</i> ) <i>taṣṭavayatm</i> <sup>5</sup> . . . . .	. . . . .	<i>ā-bhar-a-tām</i>

<sup>1</sup> Cf. § 116. — <sup>2</sup> Cf. § 449 Note. — <sup>3</sup> See Yt 13.34. — <sup>4</sup> On augment-less Pret.—Subjunct. Imperat. (Infinitive) see § 445. — <sup>5</sup> Cf. § 449 Note.

	Av	Plural:	cf Skt.
1.	<i>bar-ā-ma</i>	. . . . .	} <i>ā-bhar-ā-ma</i>
	<i>-ā-ma bārayama</i>	. . . . .	
2.	<i>(bar-a-ta) tarvayata</i>	. . . . .	<i>ā-bhar-a-ta</i>
3.	<i>bar-ə-n</i>	. . . . .	<i>ā-bhar-a-n</i>

## II. MIDDLE.

## Singular:

1.	<i>bar-e</i> <sup>1</sup>	. . . . .	<i>ā-bhar-ē</i>
2.	<i>(bar-a-nha) zayawha</i>	. . . . .	<i>ā-bhar-a-thās</i>
3.	<i>bar-a-ta</i>	. . . . .	<i>ā-bhar-a-ta</i>

## Dual

1.	—	. . . . .	<i>ā-bhar-ā-vahu</i>
2.	—	. . . . .	<i>ā-bhar-ē-itham</i>
3.	{ <i>(bar-aē-təm) carṣṣātəm</i>	. . . . .	<i>ā-bhar-ē-tūm</i>
			—

## Plural:

1	—	. . . . .	<i>ā-bhar-ā-mah</i>
2.	<i>(bar-a-dwəm) vārayadwəm</i> <sup>3</sup>	. . . . .	<i>ā-bhar-a-dhwam</i>
3.	<i>(bar-ə-nta) carṣṣanta</i>	. . . . .	<i>ā-bhar-a-nta</i>

§ 485.

## 2. Imperative.

## I. ACTIVE.

	Av.	Singular:	cf. Skt
2.	<i>bar-a</i>	. . . . .	<i>bhār-a</i>
3.	<i>bar-a-tu</i>	. . . . .	<i>bhār-a-tu</i>

## Plural:

2.	<i>(bar-a-ta) harata</i>	. . . . .	<i>bhār-a-ta</i>
3.	{ <i>bar-ə-ntu</i>	. . . . .	} <i>bhār-a-ntu</i>

## II. MIDDLE.

## Singular:

2.	<i>bar-a-nuha</i>	. . . . .	<i>bhār-a-sva</i>
3.	<i>(bar-a-təm) varṣyatəm</i> <sup>4</sup>	. . . . .	<i>bhār-a-lām</i>

<sup>1</sup> Yt. 5 6, cf. *apar̥se*, *aguze*. — <sup>2</sup> Ys 9 5, cf. § 449 Note, cf. Delbruck, *Allind. Vb* § 106, Bartholomae, *Altiran. Vb* p 52, 53. — <sup>3</sup> Cf. § 484 Foot-  
Note 4 — <sup>4</sup> See Vsp 15 1, best reading.

Av.	Plural:	cf Skt
2. ( <i>bar-a-ḍwəm</i> ) <i>dārayaḍwəm</i>	.	<i>bhār-a-dhvam</i>
3. ( <i>bar-a-ṇtəm</i> ) <i>jasṇtəm</i>		<i>bhār-a-ntām</i>

§ 486.

## 3. Subjunctive.

## i. ACTIVE.

Av.	Singular:	cf. Skt.
1. <i>bar-ā-ni</i> . . . . .	.	<i>bhār-ā-ni</i>
2. <i>bar-ā-hi</i> . . . . .	.	<i>bhār-ā-si</i>
3. { ( <i>bar-ā-iti</i> ) <i>carāti</i>	.	<i>bhār-ā-ti</i>
<i>bar-ā-ṭ</i> . . . . .	.	<i>bhār-ā-t</i>

## Dual:

1. — . . . . .	.	<i>bhār-ā-va</i>
2. — . . . . .	.	<i>bhār-ā-thas</i>
3. ( <i>bar-ā-tō</i> ) <i>jasātō</i> . . . . .	.	<i>bhār-ā-tas</i>

## Plural:

1. <i>bar-ā-ma</i> <sup>1</sup> . . . . .	.	<i>bhār-ā-ma</i>
2. ( <i>bar-ā-ḥa</i> ) <i>azāḥa</i> (GA <sub>v</sub> ) . . . . .	.	<i>bhār-ā-tha</i>
3. <i>bar-a-n</i> . . . . .	.	<i>bhār-ā-n</i>

## ii. MIDDLE.

Av.	Singular:	cf. Skt
1. { ( <i>bar-ā-ne</i> ) <i>visāne</i> . . . . .	.	—
( <i>bar-ā-i</i> ) <i>visāi</i> . . . . .	.	<i>bhār-āi</i>
2. ( <i>bar-ā-vhe</i> ) <i>yāsāvhe</i> . . . . .	.	<i>bhār-ā-sē</i>
3. ( <i>bar-ā-te</i> ) <i>pacāte</i> . . . . .	.	<i>bhār-ā-tē</i>

## Plural:

3. { ( <i>bar-ā-ṇte</i> ) <i>yazāṇte</i> . . . . .	.	—
<i>-ā-re</i> <i>mravāre</i> <sup>2</sup> . . . . .	.	—

§ 487.

## 4. Optative.

## i. ACTIVE.

Av.	Singular:	cf. Skt.
1. — . . . . .	.	<i>bhār-ē-yam</i>
2. <i>bar-ōi-š</i> . . . . .	.	<i>bhār-ē-s</i>
3. <i>bar-ōi-ṭ</i> . . . . .	.	<i>bhār-ē-t</i>

<sup>1</sup> Cf § 484 Note 1 — <sup>2</sup> By transfer to a-conj from rt cl 2,  $\sqrt{mrā}$ -  
§§ 521, 452

Av.	Plural:	cf. Skt
I ( <i>bar-aē-ma</i> ) <i>vanaēma</i>		<i>bhār-ē-ma</i>
2. ( <i>bar-aē-ta</i> ) <i>pwar<sup>2</sup>saēta</i>		<i>bhār-ē-ta</i>
3. <i>bar-ay-en</i>		<i>bhār-ē-yus</i>

## ii. MIDDLE.

## Singular:

I ( <i>bar-ay-a</i> ) <i>haḥṣaya</i> <sup>1</sup>		<i>bhār-ē-ya</i>
2. ( <i>bar-aē-ṣa</i> ) <i>haḥṣaṣa</i>		<i>bhār-ē-thāṣ</i>
3 <i>bar-aē-ta</i>		<i>bhār-ē-ta</i>

## Plural:

I. ( <i>bar-ōi-ma<sup>1</sup>de</i> ) <i>būdyōima<sup>1</sup>de</i>		<i>bhār-ē-maḥi</i>
2. ( <i>bar-ōi-dwəm</i> ) <i>rāmōi<sup>1</sup>dwəm</i>		<i>bhār-ē-dhvam</i>
3 ( <i>bar-ay-aṇta</i> ) <i>maēzayaṇta</i> <sup>2</sup>		<i>bhār-ē-ran</i>

## § 488

## 5. Participle.

Av.	I. ACTIVE.	cf Skt
<i>bar-a-nt-</i> (fem. <i>-aṇtī-</i> )		<i>bhār-a-nt-</i> (fem. <i>-aṇtī-</i> )
ii. MIDDLE.		
<i>bar-a-mna-</i> (fem. <i>-a-mnā-</i> )		<i>bhār-a-māna-</i> (fem. <i>-a-mānā-</i> )

Forms to be observed in GAv. and YAv.

§ 489. GAv shows in general the same forms as above, but with the long final vowel, cf. § 26. It has, however, a certain number of individual differences, these as well as other variations in YAv also may here be noted.

§ 490. (1) The original unmodified forms of 3 pl. act mid *-aṇti*, *-aṇte*, cf. *zavaṇte* above, occasionally stand instead of being changed to *-aṇti*, *-aṇte*, e g —

GAv *vana<sup>1</sup>aṇti*, YAv *vananaṇti* 'they win' Yt 13 154, GAv *haca<sup>1</sup>aṇti* beside YAv. *hacinaṇte* 'they follow' (§§ 30, 491).

§ 491. (2) According to § 30, the forms *-inaṇti*, *-inaṇte*, *-in* are often found after palatals, instead of *-aṇti*, *-aṇti* etc., e. g. —

Av *fratacinṭi* 'they run forth' (variants *\*laca<sup>1</sup>aṇti*, *\*lacaṇti* Ys. 65.3, *√lac-*), *fratacin* 'they ran forth', *hacinaṇte* (YAv) beside *haca<sup>1</sup>aṇti*

<sup>1</sup> Ys 87 — <sup>2</sup> i e *\*maēz-aē-aṇta* for *\*maēz-a-i-aṇtā*.

(GAv) 'they follow', *yazıñtı* 'they worship' Yt. 8.11 beside *yazıñtı* Yt. 8.24, cf. Yt. 10.54 *yazıñte*, *yazıñtı*, *snažñintaž-ca* 'and they drop as snow' (cf. § 55).

§ 492. (3) GYAv, when *y* precedes the thematic -a- (-ā-), especially in Cl. 4, 10, the combination -ya- (-yā-) generally becomes -ye- according to § 34, e.g.—

Av. *sādayemi*, *sādayehi*, *sādayeti* 'I, thou, he appear' (√*sad*- Cl. 10), *ja'dyemi*, *ja'dyehi*, *ja'dyeyeti* 'I, thou, they beseech' (√*jad*- Cl. 4), *hšayehi* (GAv), *hšayeti*, *hšayete*, *hšayeyeti*, *hšayeni* (subjunct -āni) 'thou, he etc. rule, possess' (√*hši*- Cl. 1), *zdayemi*, *zdayehi*, *zdayeti* 'I invoke', etc., *bañdayeni* 'I may bind' (subjunct).

§ 493 (4) Some reductions of -ya-, -va- before *m*, *n* (§ 63) occur, e.g.—

Av. *varəziñti* 'they work' (1 e. *varəzzyañti*, √*varz*- Cl. 4), *rišñti* 'they wound' (1 e. *rišyañti*, √*riš*- Cl. 4), *urvažsñti* 'they turn', *uñšin* 'they grew' (1 e. *uñšyan*, √*vañš* Cl. 4), *fyavhñte* 'they shower sleet' (1 e. *fyavhvante*) —So imperat. 2 sg *nase* 'perish' (1 e. *nasya*).

§ 494 (5) Some reductions of -aya-, -ava- (-āya-, -āva-) before final *m*, *n* (§ 64) occur, e.g.—

Av. *dažsaēm* 'I showed' (1 e. *dažsayami*, √*dis*- Cl. 10), *abaom* 'I became' (1 e. *abavam*, √*bū*- Cl. 1) Yt. 19.57, 61, 63, *baon* 'they became' Yt. 5.98 etc.

§ 495 Certain other peculiarities likewise require detailed notice.

## 1 Indicative

### a Present

§ 496. Singular:—

First Person I. ACT. GAv. shows only the ending -ā (Gk. -ω), instead of -āmi in the thematic verbs and only -mī in the non-a-verbs (unthematic), e.g. GAv. *ufyā* 'I praise', *kayā* 'I discern'.—YAv. similar but rare (perhaps borrowed) *zaya* 'I invoke' at Vsp. 6.1 by the side of *frayezē* which likewise is an indicative

§ 497. Dual:—

Third Person I. ACT. GAv. add *caratas-cā* 'both come' Ys. 51.12 —  
ii. MID. ZPhl. Gloss. p. 54.8 has *baraite* 'they two bring' cf. A.O.S. Proceedings Oct. 1889 p. 165

§ 498. Plural:—

First Person I. ACT. YAv., similarly with short *ā* (as above) *zbaydmahi* 'we invoke'.



Second Person i. ACT. YAv also isolated (*-t-* like pret form) *hvarata* 'ye eat' Vd 7.57 —ii. MID. GAv *-duyē* (cf § 190) *didraǵžōduyē* 'ye keep holding' (desiderative)—on *-ō-* for *-a-* of stem, see § 39

Third Person See general details above § 490 seq

b. Pretente.

§ 499 Plural:—

Third Person ii. MID. GAv, observe *visṣṇtā* 'they entered' (on *-ṣ-*, cf § 32)

## 2. Imperative.

§ 500 Singular:—

Second Person i. ACT. YAv., note (by reduction §§ 34, 493) *nase* 'perish thou' (i e *nasya*, *√nas-* Cl. 4) —ii. MID. GAv., only *-hivā gūšahvā* 'hear thou', *baḥšōhvā* 'share thou' (on *-ō-* for *-a-*, see § 39)

Third Person i. ACT. GAv., observe *-ō-* (cf § 39) in *vərəzyōtā* 'let him work' (*√varz-* Cl. 4), *vātayōtā* 'let him announce' (*√vat-* Cl. 10).

§ 501. Plural:—

Second Person i. ACT. GAv. with ending *-na* (cf Skt *-tana*) *baranā* 'hear ye' Ys. 30.9, cf § 457 above, and Whitney, *Skt. Gram* § 740. —ii. MID. GAv *gūšōdūm* 'hear ye' = Skt. *ghōśadhvam*

## 3 Subjunctive.

§ 502. Singular:—

Second Person i. ACT. YAv occasionally *-ā-* for *-ā(h)-* § 450 *apa.yasā-* 'thou wilt destroy' (i e *yasāhi*), *vazā-*, *vazāhi* (as variants) 'mayest thou bring' Vd 5.16 —YAv., a form with secondary ending (but syntax bad) is *bavā* Yt. 24.8

§ 503 Plural:—

Third Person i. ACT. GAv shows also *-ān* (for *-qn*) in *rapān* 'they may hold' —ii. MID. YAv like *mravā're* above § 452, also *njṛā're* 'they may strike' Yt 10.40, so again *ōuhā're* Yt 10.45

## 4. Optative.

§ 504 Singular:—

First Person ii. MID. YAv., observe *ma'nyā* 'I would think' Yt 10.106 (for *ma'nyaya* § 194).

§ 505. Plural:—

First Person i. ACT. GAv. (with regular secondary ending *-ma'dī*, cf. Skt *-mahī*) *vā'rōima'dī* 'we would cause to believe'

Third Person YAv. like *mažayanṭa* in paradigm is *yazayanṭa* 'they would sacrifice'

## 5. Participle.

§ 506. On the relation of Av. *-mna* (metrically often *-mana*) to Skt. *-māna*, see § 18 Note 2

§ 507. In Av more often than in Skt (cf Whitney, *Skt. Gram.* § 741a) there appear instances of middle (passive) participles of *a*-verbs formed with the participial suffix *-ana*, *-āna* (= Skt *-āna*, § 18) instead of *-mna*, e. g. *barāna*- 'bearing', *°azana* 'driving', *-yazāna*- 'worshipping', *starāna*- 'strewing'.

ii. The non-*a*-Conjugation (unthematic).

§ 508. **General Remark.** In Av., as in Skt., the verbs of the non-*a*-conjugation (unthematic) are not so numerous as those of the thematic conjugation. They may be grouped in six classes (Cl. 2, 3, 7, 5, 8, 9), in each of which the endings are attached directly (without an interposed *a*) to the stem which is subject to modification

The striking characteristic of the entire group is the variation of the root in different forms. The modified root or the suffix assumes now a stronger form, again a weaker form

§ 509 **Strong and Weak Stem-Forms.** The strong (*guṇa*) forms, as a rule, are —(1) the Sing Indic. Act. (Pres. Pret.),—(2) the 3rd. Sing Imperat. Act.,—(3) the entire Subjunct—The remaining forms are weak Many fluctuations and transfers, however, occur, especially often is the strong stem employed in forms (see 3rd. plurals) modelled after the *a*-conjugation.

**Mode Formation.—Special Remark.**

## I. Indicative

§ 510. The endings of the non-thematic indicative require some remark. GAv generally shows the older use of *-mī* (§ 450) and *-atī*, *-atē*, *-at* (for thematic *-antī*, *-ante* *-an* § 452). In YAv this old distinction is not sharply preserved. The stem in general to which the endings are

directly attached shows a variation of str. and wk. forms according to the preceding rule, § 509.

#### 2 Imperative.

§ 511. The ending of the Imperat. 2 sing. is *-dī*, *-dī*. The endings in general are attached directly to the prepared class-stem. This shows the strong form in the 3 sg act; in the other forms it has the weak grade, but fluctuations occur.

#### 3. Subjunctive

§ 512. The endings are attached by means of the mode-sign *a* to the prepared class-stem which shows the strong form throughout

#### 4. Optative

§ 513. The regular optative endings are attached by the mode-sign *-yā*, *-ī* (*ī*) in accordance with the rules given above at § 463. The stem regularly shows its weak form throughout, but variations from this sometimes occur.

#### 5. Participle.

§ 514. The participial forms (verbal adjectives) are made by attaching to the present stem in its weak grade the formative element *-ant*, *-at* (i.e. *-nt*) for the active, and *-āna*, *-ana* beside *-mna*, for the middle.

#### Classes of the non-*a*-Conjugation (unthematic).

##### Cl. 2, 3, 7, 5, 8, 9.

§ 515. The six classes of unthematic verbs have certain characteristics in common but they have also certain individual peculiarities, these classes will now each be taken up in detail.

#### Class 2—Root-Class.

§ 516. Class 2—Root-Class—root itself is present stem = Skt second (*ad-*) class.—The stem may have the strong or the weak form according to § 509, the endings

are then attached directly to the stem. Examples are quite numerous

Av *Vpā-* 'to keep, protect', *pā-ti* (3 sg. pres.) = Skt *pā-ti*, Av *Vz-* 'to go', *āz-ti* (3 sg.), *y-e'nti* (3 pl. pres. § 34) = Skt *ē-ti*, *y-ānti*, Av *Vstu-* 'to praise', *stao-ti* = Skt *stāu-ti* (§ 60 Note c), Av. *Vjan-* 'to slay', *ja'nti* (3 sg. pres. indic.) = Skt. *hān-ti*; Av. *Vvas-* 'to wish', *vaš-ti* (3 sg.), *us-mahi* (1 pl. pres. indic.) = Skt. *vās-ti*, *us-māsi* (Ved.)

### Paradigm of Class 2.

(Cf Whitney, *Skt. Gram* § 612 seq.)

§ 517 Av. *mrū-* 'to say' = Skt *Vbrū-*.

Av *hap-* 'promote', *vas-*, *us-* 'wish', *āh-* 'sit', *rud-* 'grow', *stu-* 'praise', *z-* 'go', *z-* 'be able'

§ 518. I. Indicative.—a. Present.

Av		i. ACTIVE.		cf Skt
		Singular:		
1	<i>mrāo-mi</i>			<i>brāu-ī-mi</i>
2.	( <i>mrāo-ši</i> ) <i>hafši</i> (GAv)			<i>brāu-ī-ṣi</i>
3.	<i>mrāo-ti</i>			<i>brāu-ī-ti</i>
		Dual:		
1.	( <i>mrvahi</i> <sup>1</sup> ) <i>usvahi</i> (GAv)			<i>brā-vasi</i>
		Plural:		
1.	( <i>mrū-mahi</i> ) <i>usmahi</i>			<i>brū-masi</i>
3.	( <i>mrū-anti</i> ) <i>avhanti</i> <sup>2</sup>			<i>brūv-anti</i>
		ii. MIDDLE.		
		Singular.		
1.	<i>mrū-ē</i> <sup>3</sup>			<i>bruv-ē</i>
2.	( <i>mrū-še</i> ) cf <i>raose</i> <sup>4</sup>			<i>brū-še</i>
3.	{ <i>mrū-te</i>			<i>brū-tē</i>
	{ <i>mrū-ē</i> <sup>5</sup>			<i>bruv-ē</i>
		Plural.		
1.	<i>mrū-māde</i>			<i>brū-māhē</i>
3.	( <i>mrū-ante</i> ) <i>avhante</i> <sup>6</sup>			<i>bruv-āte</i>

<sup>1</sup> 1 e. *mrū-vahi* § 68 I. — <sup>2</sup> Yt. 17.10 — <sup>3</sup> § 190 — <sup>4</sup> Strong form § 509. — <sup>5</sup> Ys. 19.10, cf § 450 end — <sup>6</sup> Yt 17 11, Ys 9 22

## § 519. b. Preterite Indicative (and Injunctive).

i. ACTIVE.		
Av.	Singular.	cf Skt
1. <i>mrāo-m</i> . . . . .		<i>á-brav-am</i>
2. <i>mrāo-š</i> . . . . .		<i>á-brav-ī-s</i>
3. <i>mrāo-ṭ</i> . . . . .		<i>á-brav-ī-t</i>
Plural:		
3. ( <i>mrāo-n</i> <sup>2</sup> <sup>1</sup> ) <i>usm</i> . . . . .		<i>á-bruv-an</i>
ii. MIDDLE.		
Singular:		
1. <i>mrav-ī</i> <sup>2</sup> . . . . .		<i>á-bruv-i</i>
3. { <i>mrū-ta</i> . . . . .		<i>á-brū-ta</i>
<i>mrāo-tā</i> (GA <sub>v</sub> .) . . . . .		—
Plural:		
3. <i>mrav-aṇṭa</i> <sup>3</sup> . . . . .		<i>á-bruv-ata</i>

## § 520. 2. Imperative.

i. ACTIVE.		
Av.	Singular:	cf Skt.
2. <i>mrū-ḍi</i> . . . . .		<i>brū-hi</i>
3. <i>mrāo-tū</i> (GA <sub>v</sub> ) . . . . .		<i>brāv-ī-tu</i>
Plural:		
2. ( <i>mrāo-ta</i> ) <i>staota</i> <sup>4</sup> . . . . .		<i>brū-tā</i>
3. ( <i>mrav-aṇtu</i> ) <i>yaṇtu</i> . . . . .		<i>bruv-āntu</i>

## § 521. 3. Subjunctive.

i. ACTIVE.		
Av.	Singular:	cf Skt.
1. <i>mrav-ā-ni</i> <sup>5</sup> . . . . .		<i>brāv-ā-ni</i>
3. { <i>mrav-a-ti</i> (GA <sub>v</sub> .) . . . . .		<i>brāv-a-ti</i>
<i>mrav-a-ṭ</i> <sup>6</sup> . . . . .		<i>brāv-a-t</i>
Plural:		
1. ( <i>mrav-ā-ma</i> ) <i>janāma</i> . . . . .		<i>brāv-ā-ma</i>
3. ( <i>mrav-a-n</i> ) <i>vasm</i> . . . . .		<i>brāv-a-n</i>

<sup>1</sup> § 64 — <sup>2</sup> Observe str stem, or is it *mrāvī* § 68 Note 3? — <sup>3</sup> Cf § 509 end — <sup>4</sup> Strong form (!), cf § 509 — <sup>5</sup> Yt 15.56, 12.2 — <sup>6</sup> See *ZPhl. Gloss.*, p. III.

		ii. MIDDLE.	
	Av	Singular:	cf. Skt.
I.	{ ( <i>mrav-āi</i> ) <i>isāi</i> . . . . .		<i>brāv-āi</i>
	<i>mrav-āne</i> <sup>1</sup> . . . . .		—
		Plural:	
3.	<i>mrav-āire</i> <sup>2</sup> . . . . .		—
§ 522.		4. Optative.	
		i. ACTIVE.	
	Av	Singular:	cf. Skt.
2.	<i>mrū-yā</i> . . . . .		<i>bru-yā-s</i>
3.	<i>mrū-yā-t</i> . . . . .		<i>brū-yā-t</i>
		ii. MIDDLE	
		Singular:	
2.	<i>mrū-i-ša</i> <sup>3</sup> . . . . .		<i>bruv-i-thās</i>
3.	<i>mrū-i-tā</i> (GAv.) . . . . .		<i>bruv-i-tā</i>
§ 523.		5. Participle.	
	Av.	i. ACTIVE.	cf. Skt.
	<i>mrū-at-</i> . . . . .		<i>bruv-ānt-</i>
		ii. MIDDLE	
	<i>mrav-āna</i> <sup>4</sup> . . . . .		<i>bruv-ānā-</i>
	<i>mrav-mna</i> <sup>5</sup> . . . . .		—

Forms to be observed in GAv. and YAv.

§ 524 Beside the above paradigm, a certain number of forms in GAv. and YAv. are worthy of note.

# I. Indicative.

## a Present

### § 525. Singular.—

- First Person i. ACTIVE. GAv, notice (from strongest stem) *stāumī* 'I praise' (but v l *staomī*) Ys 43 8, cf. Skt *stāūti* (Ved 3 sg)  
 Second Person i. ACTIVE. YAv, observe likewise as regular form (§ 122) *pāhi* 'thou protectest'  
 Third Person ii. MIDDLE YAv also (like 1st — 3rd. sg pres., above) *mi-jne* 'he smites'

<sup>1</sup> Yt 5.82 — <sup>2</sup> *a*-conj cf §§ 486, 452 end — <sup>3</sup> Cf. § 21 Note —

<sup>4</sup> Cf. Skt *stāvāna-*, Whitney § 619d. — <sup>5</sup> i. e. like *a*-conj ptcp

## § 526 Plural —

First Person ii. MID YAv, note (from str stem) *staomaide* 'we praise'.

—GAV, observe (*-až-ca* § 55) *aogmadaž-cā* 'and we name'.

Third Person ii. MID. YAv, seldom the plur ending *-atē* (= *ytē*). Av *aojate* 'they say' Yt 8.51, etc — Observe also Av *sōire* 'they lie' Yt 10.80 = Skt *śrē*.

## b. Pretente

## § 527 Singular —

Second Person ii. MID GAV, note as a regular 2 sing. *aojžā* 'thou saidst' Ys 43 12

Third Person i. ACT GAV, observe (with inserted *-i-* like Skt *ābravīt*) the form *sāhīf* 'he taught' Ys 50 6 — ii. MID. YAv also (from str. stem, like *mraotā* above) *staota* 'he praised'

## 5 Participle

§ 528. ii. MID Observe also *-āna* (for *-āna*) and (like *a-conj* §§ 514, 477) *-amna* Av. *aojāna-*, *aojamna-* 'speaking'.

Transfers to the *a*-Conjugation (thematic).

§ 529 A number of transfers from the Root-Class to the *a*-conjugation are to be found.

1 Indicative i. ACT b Pret. GAV *mrao-a-f* 'he said' Ys 45.2

2 Imperative. i. ACT. YAv *mrao-a*, *mrv-a* 'say thou' — ii. MID YAv. *stav-a-vuha* 'praise thou'.

3 Subjunctive i. ACT. YAv *mrao-āi* (for *-āhi* § 502) 'if thou say' Ys. 71 15. — ii. MID. YAv (above in paradigm) *mrao-ā're* 'if they say' § 452 end.

4 Optative i. ACT. YAv. *stav-ōi-f* 'he might praise' beside *stuyāf*.

§ 530. Inflection of Av. *√ah-*, *h-* 'to be'—only act. — = Skt. *√as-*, *s-*, cf. Whitney, *Skt. Gram* § 636.

## § 531. 1. Indicative.—a Present.

Av.	Singular:	cf. Skt
1. <i>ah-mi</i>	. . . . .	<i>ās-mi</i>
2. <i>ah-i</i> <sup>1</sup> . . . . .	. . . . .	<i>ās-i</i>
3. <i>as-ti</i> . . . . .	. . . . .	<i>ās-ti</i>
	Dual:	
3. <i>s-tō</i> . . . . .	. . . . .	<i>s-lās</i>

<sup>1</sup> i e. for *ah-hi* Skt. *ās-i* for *ās-si*.

Av.	Plural:	cf. Skt.
1. <i>mahi</i> <sup>1</sup> . . . . .		<i>s-mási</i> (Ved)
2. <i>s-lā</i> <sup>2</sup> . . . . .		<i>s-thá</i>
3. <i>h-ṇti</i> . . . . .		<i>s-ánti</i>

## § 532.

## b. Preterite.

	Singular:	
3 { <i>ās</i> <sup>3</sup> . . . . .		<i>ās</i> (Ved)
<i>as</i> . . . . .		<i>ās-l-t</i>
	Dual:	
1. <i>ahvā</i> (GAv.) . . . . .		<i>ās-va</i>
	Plural:	
3. <i>h-an</i> . . . . .		<i>ās-an</i>

## § 533.

## 2. Imperative.

Av.	Singular:	cf. Skt.
2. <i>z-dī</i> (GAv.) . . . . .		<i>z-dhī</i>
3. <i>as-tu</i> . . . . .		<i>ās-tu</i>
	Plural:	
3. <i>h-ṇtiū</i> (GAv.) . . . . .		<i>s-ántu</i>

## § 534.

## 3. Subjunctive.

Av.	Singular:	cf. Skt.
2. <i>avh-ō</i> . . . . .		<i>ās-a-s</i>
3 { <i>avh-a-tī</i> (GAv.) . . . . .		<i>ās-a-ti</i>
<i>avh-a-ḥ</i> . . . . .		<i>ās-a-t</i>
	Plural:	
3. <i>avh-ṇ-n</i> . . . . .		<i>ās-a-n</i>

## § 535.

## 4. Optative.

Av.	Singular:	cf. Skt.
1. <i>h-yā-m</i> (GAv) <sup>4</sup> . . . . .		<i>s-yā-m</i>
2. <i>h-yā</i> (GAv.) . . . . .		<i>s-yā-s</i>
3. <i>h-yā-ḥ</i> (GAv), <i>h-yā-ḥ</i> (YAv) <sup>5</sup> . . . . .		<i>s-yā-t</i>
	Plural:	
1. <i>h-yā-mā</i> (GAv) . . . . .		<i>s-yā-ma</i>
2. <i>h-yā-tā</i> (GAv.) . . . . .		<i>s-yā-ta</i>
3. <i>h-yā-n</i> (GAv), <i>h-yā-n</i> (YAv.), <i>h-yār</i> (YAv.) . . . . .		<i>s-yūr</i>

## § 536.

## 5. Participle.

Av <i>h-aṇti-</i> . . . . .		cf Skt. <i>s-ánt-</i>
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<sup>1</sup> Cf. § 140. — <sup>2</sup> For *s-pa*, cf. § 78 a. — <sup>3</sup> See § 192 Note. — <sup>4</sup> Cf. § 32. — <sup>5</sup> Cf. §§ 132, 133



## Forms to be observed.

§ 537. YAv, notice in a late passage Yt. 24.12 (2 pl. opt. with primary ending!) *h-yā-ḥa* 'mught ye be'.

§ 538. Transfers to the *a*-conjugation — I. Indic. Pret. 3 sg. *anh-a-f* — 3 Subjunct 3 sg *anh-ā-i-ti*.

§ 539. Beside all the above paradigm of the present-system, there is made from this root *ah* 'to be', as in Skt, a regular perfect *āwha* etc § 606 = Skt. *āsa* etc.

## Class 3.—Reduplicating Class.

§ 540 Class 3.—Reduplicating Class. The root is reduplicated to form the present stem The stem then shows a variation of strong and weak forms (§ 509); the endings are attached to it directly

The general rules for reduplication have been given above § 465 As examples of formation, the following may be taken —

Av *√dā-* 'to give, to place' (Stems *dadā-*, *dadā-*; *dad-*, *daḥ-*, *dad-*, §§ 82, 83, 86), *da-dā-ti* (YAv), *da-dā-ti* (GAv.), *da-dā-m*, *da-dā-m* = Skt. *dā-d(h)ā-ti*, *dā-d(h)ā-m*; — Av. *√ci-* 'to atone' (Stems *ci-kay-*, *ci-ki-*), *ci-kay-aṭ* 3 sg subjunct. = Skt. *cikayat*, — Av. *√hac-* 'to follow', *hi-šhaḥ-ti*, *hi-šc-a-maḍē* (Ys. 40.4) = Skt. *st-śak-ti*, — Av. *√jan-* 'to slay', *ni-ja-jn-anti* = Skt. *jī-ghn-anti*.

## Paradigm of Class 3.

(Cf. Whitney, *Skt Gram.* § 647 seq.)

§ 541. Av. *√dā-* 'to give, to place' (str. stem YAv. *dadā*, GAv. *dadā*; wk stem YAv. *dad-*, *daḥ-*, GAv. *dad-*) = Skt. *√dā-*, *√dhā-* — stems *dad(h)ā-*, *dad(h)-*, cf Whitney, *Skt. Gram.* § 667 seq.

Note. Observe that ong *dā-*, *dhā-* are practically fallen together in Av. as *dā-*, §§ 82, 83. — On the interchange of *d*, *ḍ*, *ḥ*, see §§ 82, 83, 86.

## § 542. 1. Indicative.—a. Present.

i. ACTIVE.		
Av.	Singular:	cf Skt
1. <i>dadā-mi</i> . . . . .		<i>dád(h)ā-mi</i>
2. <i>dadā-hi</i> . . . . .		<i>dád(h)ā-si</i>
3. { <i>dadā-ti</i> . . . . .		<i>dád(h)ā-ti</i>
<i>das-ti</i> (YAv.) <sup>1</sup> . . . . .		— <sup>2</sup>
Plural:		
1. <i>dadā-mahi</i> . . . . .		<i>dad(h)-māsi</i> (Ved)
2. — . . . . .		<i>d(h)at-tā</i>
3. { <i>dada-ti</i> (GAv.) <sup>3</sup> . . . . .		} <i>dád(h)-ati</i>
<i>dadā-ti</i> (YAv.) <sup>4</sup> . . . . .		

ii. MIDDLE.		
Av	Singular:	cf Skt.
1. { <i>daīd-e</i> (YAv), <i>dad-ē</i> (GAv.) . . . . .		<i>dad(h)-ē</i>
<i>daīp-e</i> <sup>5</sup> . . . . .		—
2. — . . . . .		<i>d(h)at-sē</i>
3. { <i>das-te</i> (GYAv.) <sup>6</sup> . . . . .		<i>d(h)at-iē</i>
<i>daz-dē</i> (GAv.) <sup>5</sup> . . . . .		—
Plural:		
1 <i>dadā-māde</i> . . . . .		<i>dád(h)-mahē</i>

## § 543. b. Preterite Indicative (and Injunctive).

i. ACTIVE.		
Av.	Singular:	cf Skt.
1 <i>dadā-m</i> , <i>daīq-m</i> . . . . .		<i>á-dad(h)ā-m</i>
2 <i>dadā</i> (GAv) . . . . .		<i>á-dad(h)ā-s</i>
3 <i>dadā-t</i> (YAv.), <i>dadā-t</i> (GAv) . . . . .		<i>á-dad(h)ā-t</i>
Dual:		
3. <i>daīd-ī-tam</i> <sup>7</sup> . . . . .		<i>á-d(h)at-tām</i>
Plural:		
2. <i>das-ta</i> <sup>8</sup> . . . . .		<i>á-d(h)at-ta</i>
3. <i>dad-at</i> (GAv.) <sup>9</sup> . . . . .		<i>á-dad(h)-ur</i>

<sup>1</sup> From weak stem *dad-*. On *s*, cf §§ 151, 170. — <sup>2</sup> Cf. Epic Skt. *dadmi*. — <sup>3</sup> Ys. 46.1, i e. *-nti*. — <sup>4</sup> i e. *-nti*, uncertain, Yt. 10.3. — <sup>5</sup> § 541 Note. — <sup>6</sup> § 542 Foot-Note 1. — <sup>7</sup> Cf §§ 550, 449 Note — <sup>8</sup> §§ 151, 445 Note 2 — <sup>9</sup> Ys 32.14, i e. \**dad-nt*

	Av.	ii. MIDDLE.	
		Singular:	cf. Skt.
3.	<i>das-ta</i>	.	<i>á-d(h)at-ta</i>

§ 544

## 2. Imperative.

	Av	i. ACTIVE.	
		Singular:	cf. Skt.
2.	<i>daz-di</i> <sup>1</sup>	.	<i>d(h)ē-hi</i>
3.	<i>dadā-tū</i> (GAv.)	.	<i>dád(h)ā-tu</i>
		Plural:	
3.	<i>das-ta</i> <sup>2</sup>	.	<i>d(h)at-tá</i>

		ii. MIDDLE.	
2.	<i>dasva</i> <sup>3</sup>	.	<i>d(h)at-sva</i>

§ 545.

## 3. Subjunctive.

	Av.	i. ACTIVE.	
		Singular:	cf. Skt.
I.	<i>daḥā-ni</i>	.	<i>dád(h)ā-ni</i>
3.	<i>dadā-t</i> <sup>4</sup>	.	<i>dád(h)ā-t</i>
		Plural.	
I.	<i>daḥā-ma</i>	.	<i>dád(h)ā-ma</i>
		ii. MIDDLE.	
I.	<i>daḥā-ne</i> <sup>5</sup>	.	—

§ 546.

## 4. Optative.

	Av	i. ACTIVE.	
		Singular:	cf. Skt.
I.	<i>daḥ-yā-m</i>	.	<i>dád(h)-yā-m</i>
2.	<i>daḥ-yā</i>	.	<i>dád(h)-yā-s</i>
3.	<i>daḥ-yā-t</i>	.	<i>dád(h)-yā-t</i>
		Plural:	
3.	<i>daḥ-yā-n</i>	.	—
	<i>daḥ-yā-r̥ś</i>	.	<i>dád(h)-y-úr</i>
		ii. MIDDLE.	
		Singular:	
2.	<i>daḥ-ī-ša</i> <sup>6</sup>	.	<i>dád(h)-ī-thās</i>
3.	<i>daḥ-ī-ta</i> (YAv.), <i>dád-ī-tā</i> (GAv.)	.	<i>dád(h)-ī-tá</i>

<sup>1</sup> § 151. — <sup>2</sup> Cf. Injunctive §§ 543, 445 Note 2. — <sup>3</sup> § 186. — <sup>4</sup> Not distinguishable from augmentless imperfect above. — <sup>5</sup> Ny 4.8 — <sup>6</sup> Yt. 3.1 with variants *daḥīša*, *daḥīš*.

## § 547

## 5 Participle.

	i. ACTIVE.	cf Skt.
Av. <i>°dap-ant</i> <sup>1</sup>		<i>dād(h)-at-</i>
	ii. MIDDLE	
Av. <i>dap-āna-</i>		<i>dād(h)-āna-</i>

Forms to be observed in GAv. and YAv.

§ 548. There are both in GAv. and in YAv. a number of forms beside the above, that deserve special notice.

## I Indicative.

§ 549. a Present i. ACT.—ii. MID. GAv., observe that the forms *dāti*, *dātiṣ*, *dānti* resembling pres. indic forms after Class 2, are best regarded as radical aor subjunct, cf § 633 below—Note GAv. *hišcama²dē* (with v 1 *hišcama²dē*) 'we follow' 1 pl pres indic mid Ys 40.4—(observe a, Bartholomae, *KZ.* xxix p 273 = *Flexionslehre* p. 4)—Add also 3 sg pres indic act *zazanti* 'he produces' Vd 3.5 = Skt. *jajānti*.

§ 550. b. Pretente. i. ACT. YGAv., observe with interposed *i* (like Skt. *ābravīt* etc) and from weak stem *da²dēš* (YAv. 2 sg pret. indic), *da²dēš* (YAv. Yt 13 12), *da²dēš* (GAv. 3 sg pret.), *da²dēšm* (3 du. cf above paradigm)—Remark 3 pl in *-aš* (= *-nt*) GAv. *jīgərəzaš* 'let them lament' (injunctive).—ii. MID. YAv., observe from strong stem, 2 sg. pret mid *ji-jāz-ša* 'thou didst live, mayest live' (*Vgi-*, *ji-*)

## 3. Subjunctive

§ 551. Sg Pl. i. ACT. YAv., add (regularly) from *√ci-* 'to atone', *ci-kay-aš* (3 sg subjunct), *ci-kay-a-tō* (3 du. subjunct *ZPhl. Gloss.* p 92, 34), *ci-kaēn* (3 pl. subjunct) i e \**ci-kay-m* § 64

## 4 Optative

§ 552. Beside the mid forms with long *i* (*-iša*, *-īla*) are found also the variants *-šā*, *-īa*, cf. § 21 Note

Transfers to the *a*-Conjugation (thematic).

§ 553. A number of transitions from the Third Class to the *a*-conjugation occur. The reduplicated wk. stem *dap-* (YAv.), *dad-* (GAv.) of *√dā-* in Av. as in Skt.—cf. Whitney, *Skt. Gram.* § 672—thus not infrequently assumes the inflection of an *a*-stem, § 483.

<sup>1</sup> Ys 9.1

i Indicative i. ACT. a. Pres YAv *dap-a-iti*, *dap-3-nti*. —  
 b Pret YGAv. *dap-3-m*, *dap-3*, *dap-a-3*, *dad-a-3*, *dap-3-n*, *dad-3-n*  
 (beside *dada3* § 543 Foot-Note) — ii. MID. YAv. *dap-a-ite*. — GAv  
*dad-3-nti* 'they are placed'

Note Similarly transferred Av *zizan3nti*, *zizan3n*, *zizan3* from  
*√zan-* 'beget, bear' The Skt. shows *jījanat* as redupl. aor. Whitney,  
*Skt. Gram.* § 864.

### Class 7.—Nasal Class.

§ 554. The roots of the nasal class all end in a consonant; the class has for its characteristic feature the assumption of an internal nasal to form the stem. That is, the root has a *-na-* (in strong forms), an *-n-* (in weak forms) inserted immediately before its final consonant to form the present stem. The root itself retains its weak grade; the endings are attached directly to the stem.—  
 Cf. Skt. seventh Class, Whitney, *Skt. Gram.* § 683 seq

Here belong for example Av. *√ciš-* 'to announce, promise' *ci-na-sti*, Av. *√ric-* 'to let go' *ri-na-hti* = Skt. *ri-na-kṭi*, and some others—see following paradigm § 555.

#### Paradigm of Class 7.

(Cf. Whitney, *Skt. Gram.* § 684)

§ 555 Av. *√ciš-* 'to announce, promise', *ci3-* 'to proclaim, think', *mark-* (*mər3nc-*) 'kill', *kart-* 'to cut', *nis-* 'mingle', *vid-* 'find, receive' Cf. Skt. *√chid-* 'to cut'

§ 556.

i Indicative.—a. Present

#### i. ACTIVE.

Av	Singular	cf Skt
1. <i>ci-na-hmī</i> (GAv) <sup>1</sup>	.	<i>chi-nā-dmī</i>
2. <i>ci-na-sti</i>	.	<i>chi-nā-tti</i>

#### ii. MIDDLE.

	Singular	
3. <i>kər3-nti</i> <sup>2</sup>	.	<i>chi-n-tē</i>
	Plural.	
2. <i>mər3-nt-3-duyē</i> (GAv).	.	<i>chi-n-ddhvē</i>
3. <i>mər3-nt-cai3</i> (GAv) <sup>3</sup>	.	<i>chi-n-dātē</i>

<sup>1</sup> Cf. § 141. — <sup>2</sup> Vd. 7.38, cf. imperat. *kər3ntu*, but *kər3ntaiti* a-conj as Skt *kṛṇātāi*. — <sup>3</sup> Ys. 31 I, *-atē* = *-ntē*.

§ 557	b Preterite.	
	i. ACTIVE.	
Av	Singular	cf Skt
2. <i>mi-na-s</i> <sup>1</sup>		<i>ā-chi-na-t</i>
3. <i>ci-na-s</i> <sup>2</sup>		<i>ā-chi-na-t</i>
§ 558.	2. Imperative.	
	i. ACTIVE.	
Av.	Singular	cf Skt.
3. <i>kər²-ŋ-tu</i> <sup>3</sup>		<i>chi-nā-ttu</i>
§ 559	3. Subjunctive	
	ii. MIDDLE.	
Av.	Plural	cf Skt.
1. <i>ci-na-pāma²de</i> <sup>4</sup>		<i>chi-nā-dāmahāi</i>
§ 560.	4 Optative.	
	i. ACTIVE.	ii. MIDDLE.
Av Singular	cf Skt	Av. Singular cf Skt.
3. <i>mər²qš-yā-t</i> <sup>5</sup>	<i>chi-n-d-yā-t</i>	3. <i>vi-ŋ-dita</i> <sup>6</sup> <i>chi-n-ditā</i>
§ 561	5 Participle.	
Av	i. ACTIVE.	cf Skt
<i>vi-ŋ-da(ŋ)it</i> <sup>7</sup>	<i>chi-n-dānt-</i>	Av ii. MIDDLE. cf Skt.
	<i>vi-ŋ-dāmna-</i>	<i>chi-n-dānā-</i>

#### Forms to be observed in GAv. and YAv

§ 562 The form Av *mər²jnte* stands perhaps for \**mər²-ŋ-gte* (3 sg. mid.) If so, the formation would be regularly after this (7) class. But the form is quite uncertain

#### Transfers to the *a*-Conjugation.

§ 563 The stem *mər²ŋc-* 'kill' has practically become stereotyped as a root according to the *a*-conj. by transfer, hence the thematic forms.—Pres Act 3 sg *mər²ncatī*, 3 pl *mər²ŋcintī*,—Mid. 3 sg *mər²ŋcate*, 3 pl *mər²ncante* (above)—Imperat. Mid 2 sg. *mər²ŋcapuḥa*

§ 564 The root GAv *marit-* (as *mör²nd-* § 39) 'to destroy' has likewise become practically crystallized according to *a*-conj. Pret Act. 3 sg. *mör²ndaḥ*, 3 pl. *mör²ndān* (on -ū-, cf. § 39 end).

<sup>1</sup> 1 e. *mi-na-s-s*, § 158 — <sup>2</sup> 1 e. *ci-na-s-t*, § 192 — <sup>3</sup> Vd 7.38, weak form! — <sup>4</sup> *a*-conj. by transfer as in Skt — <sup>5</sup> On -*rq-* = *r* + *n*, see § 49. On *j*, cf § 162. — <sup>6</sup> Yt 17.54, with variant *vinḍita* (ī) — <sup>7</sup> In compounds

§ 565. Similar instances of stereotyped forms and transfer to *a*-conjugation as also in Skt, are Av 2 *vid-* 'find, obtain' (*viṇd-*, like Skt. *vi-n-d-ā-ti*) *vi-ṇ-d-ā-ṇ-ti* (3 pl indic), *vi-n-d-ā-ti* (3 sg subjunct Vd 13.36) beside unthematic *vi-na-sti* (GAv), *vi-ṇ-dīta* (YAv. opt above).—Likewise Av. *kart-* 'to cut' (*kərərṇt-*, like Skt *kr-n-t-ā-ti*) *kərərṇ-t-ā-ti* (3 sg. indicative), *kərərṇ-t-a-f* (pret).—Also some others

Note Peculiar is 2 sing. pret act. *mərərṇca'nīš* 'thou didst destroy'—weak nasalized root with added *an* (= *ṇn*) On *-īš* = *īš* cf. § 527 end.

### Class 5.—*nu*-Class.

§ 566 The verbs of this class are not numerous. The root adds *nao-* (in the strong forms), *nu-* *nv-* (in the weak forms) to make the present stem The root itself retains its weak grade.

Here belong for example. Av. *√kar-* 'to make' *kərər-nao-ti* = Skt. *kr-nō-ti*; Av. *√sru-* 'to hear' *suru-nao-ti* = Skt. *śr-nō-ti*; Av. *√as-* 'to attain' *aš-nao-ti* = Skt. *aś-nō-ti*, and a few others.

#### Paradigm of Class 5.

(Cf Whitney, *Skt. Gram.* § 698.)

§ 567. Av *√kar-* 'to make', *var-* 'cover choose', *dab-* 'deceive', *hu-* 'press', *sri-* 'give over', *sru-* 'hear'.—Cf Skt *√kr-*.

#### § 568. 1. Indicative.—a. Present.

I. ACTIVE.		
Av.	Singular:	cf. Skt.
1. <i>kərər-nao-mi</i> . . . . .		<i>kr-nō-mi</i>
2. <i>kərər-nū-ši</i> <sup>1</sup> . . . . .		<i>kr-nō-ṣi</i>
3. <i>kərər-nao-ti</i> . . . . .		<i>kr-nō-ti</i>
	Plural:	
3. <i>kərər-nāv-aṇti</i> <sup>2</sup> . . . . .		<i>kr-nv-ānti</i>
II. MIDDLE.		
	Singular:	
3. <i>varər-nū-ite</i> . . . . .		<i>kr-nu-itē</i>
	Dual:	
3. <i>varər-nv-aṭtē</i> (GAv.) <sup>3</sup> . . . . .		<i>kr-nv-āttē</i>

<sup>1</sup> On *ā*, cf. § 60 Note b. — <sup>2</sup> Yt 13.26, so metrically Cf. § 68 Note 3 — <sup>3</sup> Ys 31 17.

Av.	Plural:	cf. Skt.
3. <i>var<sup>2</sup>-nu-a<sup>1</sup>nte</i> <sup>1</sup>		<i>kr-nu-āte</i>

§ 569. b. Preterite.

	i. ACTIVE.	
Av.	Singular:	cf. Skt.
3. <i>kər<sup>2</sup>-nao-ť</i>		<i>á-kr-nó-t</i>
	Plural:	
2. <i>dəb<sup>2</sup>-nao-tā</i> (GA <sup>v</sup> ) <sup>2</sup>		<i>á-kr-nó-ta</i>
	ii. MIDDLE.	
3. <i>hu-nū-ta</i>		<i>á-kr-nu-ta</i>

§ 570. 2. Imperative.

	i. ACTIVE.	
Av.	Singular:	cf. Skt.
3. <i>kər<sup>2</sup>-nū<sup>2</sup>-di</i>		<i>kr-nu-hi</i>
	Plural:	
2. <i>siri-nao-ta</i> <sup>3</sup>		<i>kr-nó-ta</i>

§ 571. 3. Subjunctive.

	i. ACTIVE.	
Av.	Singular:	cf. Skt.
1. <i>kər<sup>2</sup>-nav-āni</i>		<i>kr-náv-āni</i>
	Plural:	
3. <i>kər<sup>2</sup>-nāu-n<sup>4</sup></i>		<i>kr-náv-an</i>
	ii. MIDDLE.	
	Singular.	
1. <i>kər<sup>2</sup>-nav-āne</i>		<i>kr-náv-āi</i>

§ 572. 4. Optative.

	i. ACTIVE.	
Av.	Singular:	cf. Skt.
2. <i>suru-nu-yā</i>		<i>kr-nu-yās</i>
3. <i>kər<sup>2</sup>-nu-yāť</i>		<i>kr-nu-yāt</i>

§ 573. 5. Participle.

i. ACTIVE.	Av. <i>hu-nv-a(n)ť</i>	<i>kr-nv-á(n)ť</i>
ii. MIDDLE.	<i>hu-nv-ana-</i>	<i>kr-nv-ānā-</i>

<sup>1</sup> After *a*-conj. — <sup>2</sup> Ys. 32 5, from str. st. form, cf Whitney, *Skt. Gram.* § 707. — <sup>3</sup> Str stem form, as Skt. *krnóta*, Whitney, *Skt. Gram.* § 704. — <sup>4</sup> On *-āun*, cf. § 64



## Forms to be observed in GAv. and YAv.

§ 574. Instances of transfer to the *a*-conj. (beside the 3 pl above) are not infrequent.—

1. Indicative. I. ACT. a Pres YAv. *vərə-nav-a-ti* 'he covers'  
—b Pret *kərə-nav-ō* 'thou didst make'

2. Imperative I. ACT. YAv *kərə-nav-a* 'make thou'.—II. MID.  
YAv *hu-nv-axuha* 'press thou'.

3. Subjunctive I. ACT. YAv *kərə-nav-ā-hi*, *kərə-nav-āf*, *kərə-nav-qn* 'if thou, he, they make'

§ 575 On instances of *kar-* made up after class 9, see below § 591.

Class 8.—*u*-Class.

§ 576. The eighth class (Skt. *tan*-class, Whitney, *Skt. Gram.* § 697 seq.) is hardly more than a variety of the preceding (5) class. It comprises, however, enough roots to be distinguishable. The present-stem is made by adding to the root *ao-*, *av-* (in the str. forms), *u-*, *v-* (in the wk forms).

Included under this class are the roots Av. *√tan-* 'to stretch' = Skt. *√tan-*; Av. *√in-* 'drive' = Skt. *√in-*. Likewise here, parts of Av. *√āp-* 'to reach' = Skt. *√āp-*, Av. *√jžar-* 'flow' (pres participle), cf Skt. *√kṣar-*, Av. *√har-* 'protect'

## Paradigm of Class 8.

(Cf. Whitney, *Skt. Gram.* § 698 b)

§ 577. Av. *√in-* 'to drive', *tan-* 'stretch', *van-* 'strike', *jžar-* 'flow', *jžan-* 'destroy'.—Cf. Skt. *√tan-* 'to stretch'

§ 578 I. Indicative.—a. Present

	I. ACTIVE.	
	Singular	cf Skt
3 <i>in-ao-ti</i>		<i>tan-ō-ti</i>
	Plural.	
2 <i>spaš-u-pā</i> <sup>1</sup> (?)		<i>tan-u-thā</i>
	II. MIDDLE.	
	Plural	
3 <i>āf-ante</i> <sup>2</sup>		<i>tan-v-diz</i>

<sup>1</sup> Uncertain, Ys 53 6 — <sup>2</sup> i. e. *\*āp-v-ante* after *a*-conj. On *f*, see § 95

§ 579.	3. Subjunctive.	
	i. ACTIVE.	
Av.	Singular	cf. Skt
1. <i>tan-av-a</i>		<i>tan-āv-ā</i> (Ved.)

§ 580.	4. Optative.	
	i. ACTIVE.	ii. MIDDLE.
Av.	Singular	cf Skt
3 <i>van-u-yāf</i>	<i>tan-u-yāt</i>	1. <i>tan-u-ya</i> <sup>1</sup>

§ 581	5. Participle.	
Av.	i. ACTIVE.	cf. Skt
<i>jžar-v-a(n)t-</i>	<i>tan-v-ā(n)t-</i>	<i>jžōn-v-amna</i> <sup>2</sup>

#### Forms to be observed.

§ 582. 1 Indic. Pres Act 3 sg *ha<sup>ur</sup>-v-a<sup>i</sup>ti* (after *a*-conjugation).—Mid. 3 pl *fyawun<sup>ta</sup>z-ca* 'and they rain' (1 e *fyawh-v-an<sup>i</sup>z* § 63).

#### Class 9.—*nā*-Class.

§ 583. In the ninth class *nā*- is added to the root to form the strong present-stem, *n*-, *na*- (i. e. *n* + *a*-conj.) is added to make the weak pres. stem. The form *na*- (i. e. *a*-conj.) is commoner than *n*-. The endings are attached directly; the root itself retains its weak grade.

The Skt ninth class likewise adds *nā*- in the strong forms, but *n*-, *nī*- (i. e. *nī* before cons) in the weak.—Cf. Whitney, *Skt. Gram* § 717 seq., esp. § 731.

Here belong: Av *√fri*- 'to love' *frī-nā-mi* = Skt. *pri-nā-mi*, Av *√garw*- 'to seize' *garw-nā-ti* = Skt. *grbh-nā-ti*, Av. *√var*- 'to choose' *var-nē-tē* = Skt. *vr-nē-tē*, Av. *√gar*- 'to sing' *gar-nē-te* = Skt. *gr-nī-tē*. Likewise some others—see following paradigm § 584.

#### Paradigm of Class 9

(Cf Whitney, *Skt. Gram* § 718)

§ 584. Av. *√fri*- 'to love', *garw*- 'seize', *var*- 'choose', *hu*- 'to press', *par*- 'fight'—Cf Skt *√pri*- 'to please', *√var*- 'to choose'

<sup>1</sup> cf Skt. *tan-v-ī-ya* § 62 — <sup>2</sup> Like *a*-conj, -*amna* On *ō*, cf § 39

## § 585. 1. Indicative.—a. Present.

		i. ACTIVE.	
Av		Singular:	cf. Skt.
1.	<i>frī-nā-mi</i> . . . . .		<i>prī-ṇā-mi</i>
3.	<i>gar²w-nā-ti</i> . . . . .		<i>prī-ṇā-ti</i>
		Plural:	
1.	<i>fry-q-mahī</i> (GAv.) <sup>1</sup> . . . . .		<i>prī-ṇī-masī</i>
3.	<i>frī-n-antī</i> . . . . .		<i>prī-ṇ-āntī</i>
		ii. MIDDLE.	
		Singular:	
1.	<i>var²-n-e</i> . . . . .		<i>vr-ṇ-ē</i>
3.	<i>var²-ṇ-tē</i> . . . . .		<i>vr-ṇ-tē</i>

## § 586. b. Preterite.

		i. ACTIVE.	
Av		Singular:	cf. Skt.
3.	<i>mīḥ-nā-t</i> . . . . .		<i>á-prī-ṇā-t</i>
		ii. MIDDLE.	
		Singular:	
3.	<i>fraor²-ṇ-ta</i> <sup>2</sup> . . . . .		<i>á-vr-ṇī-ta</i>
		Plural:	
3.	<i>var²-n-ātā</i> (GAv.) <sup>3</sup> . . . . .		<i>á-vr-ṇ-ata</i>

## § 587. 2. Imperative.

		i. ACTIVE.	
Av		Plural:	cf. Skt.
3	<i>frī-n-antu</i> . . . . .		<i>prī-ṇ-antu</i>

## § 588. 3. Subjunctive.

		i. ACTIVE.	
Av		Singular:	cf. Skt
1.	<i>frī-nā-ni</i> . . . . .		<i>prī-ṇā-ni</i>
3.	<i>hu-nā-iṭī</i> (GAv.) . . . . .		<i>prī-ṇā-ti</i>
	<i>frī-nā-t</i> . . . . .		<i>prī-ṇā-t</i>
		Plural:	
3.	<i>gar²w-nā-n</i> . . . . .		<i>prī-ṇā-n</i>

<sup>1</sup> 1 e *frī-ṇ-mahī* or *fry-ṇ-mahī*. — <sup>2</sup> Ys 57.24, Yt. 10 92, 1. e. *fra-var²-ṇ-ta*, cf. § 62.2. — <sup>3</sup> 1 e *\*var²-n-āta*.

ii. MIDDLE.		
Av	Singular:	cf. Skt.
I. { <i>pār<sup>2</sup>-nā-ne</i>	. . . . .	—
<i>fri-nāi</i> .	. . . . .	<i>pri-nāi</i>
3. <i>pār<sup>2</sup>-nā-te</i> . . . . .	. . . . .	<i>pri-nā-tā</i>
	Plural:	
3. <i>var<sup>2</sup>-nā-nte</i> <sup>1</sup> . . . . .	. . . . .	<i>vr-nā-nā</i>

§ 589.

## 5. Participle.

ii. MIDDLE. Av. *fri-n-əmna*<sup>2</sup> . . . . . *pri-n-ānā*

## Forms to be observed.

§ 590. The weak forms in *na*- (i e. *a*-conjugation by transfer) are frequent, the instances of 3 pl. thus formed are noted above. Other examples of this transfer (*-n-a*) are given in the next section § 591

§ 591. The transfers to the *a*-conjugation with weak stem (*na*) are:

1. Indicative. i. ACT. a. Pres. *hu-n-a-hi* 'thou pressest', *fri-n-a-ti*, *fri-n-ā-mah*, *fri-n-ṇti* (above) — ii. MID. *kār<sup>2</sup>-n-ṇte* 'they make, cut'. — b. Pret i. ACT. *kār<sup>2</sup>-n-m* 'I made, cut', *sa-n-a-ḥ* 'it appeared' (i. e. *sad-n-aḥ* § 185) Yt. 14.7 — ii. MID. *stār<sup>2</sup>-n-a-ta* 'he strewed'

2. Imperative i. ACT. GAv *pār<sup>2</sup>-n-ā* 'fulfil thou' Yt. 28.10, YAv *miṣ-n-a-tu* 'let him turn', *fri-n-ṇtu* (above). — ii. MID. *ōri-n-a-nuha* 'cut thou'.

4 Optative i. ACT. *kār<sup>2</sup>-n-ōi-ḥ*, *zāra-n-aḥ-mā* (GAv.) 'we might anger' Ys. 28.9, *stār<sup>2</sup>-n-ay-en* 'let them strew'. — ii. MID. *stār<sup>2</sup>-n-aḥ-ta* 'let him strew'.

## II. PERFECT-SYSTEM

## Perfect.

(Cf. Whitney, *Skt Gram.* § 780 seq)

§ 592. **General Remark.** The chief characteristic of the perfect is the reduplication; the endings also differ in some respects from those of the present-system, the perfect shows likewise a distinction of strong and weak forms. As to signification, the perfect (and pluperfect) as

<sup>1</sup> Vd. 5.59. — <sup>2</sup> *-əmna* like *a*-conj.

in Skt. commonly denotes simple past time, sometimes present time is expressed

Note 1 An assumed periphrastic form of the perfect sporadically occurs, see § 623

Note 2 On the absence of reduplication, see § 620

### Reduplicated Syllable.

§ 593 The principal points to be observed in regard to reduplication of the vowels (cf. Whitney, *Skt. Gram.* § 783) are

1. Internal or final *a* or *ā* is regularly reduplicated by *a* (sometimes by *ā*—cf Whitney, *Skt. Gram.* § 786 a), occasionally by *i* For example—

Av *ta-taš-a* 'he has formed' (*√taš-*) = Skt *ta-tákṣ-a*, Av *dā-dā-ša* 'thou hast created' (*√dā-*) = Skt *da-dhā-tha*, Av *dā-dašs-a* 'I have seen' (*√daš-*) = Skt *da-dārs-a*, Av *cā-ḥr-ar* 'they have made' (*√kar-*) = Skt *ca-kṛ-úr*, GAv *vā-vāz-z-ōi* 'he has worked' (mid.) *√varz-*, Av *ju-ga<sup>u</sup>rv-a* (observe palatal *j* § 465 c) 'I have perceived' (*√garw-*) = Skt *ja-grābh-a*

2. Internal or final *i*, *u* or *ī*, *ū* are reduplicated by *i*, *u* (sometimes *ī*, *ū*) For example—

Av *di-dvazš-a* 'I have hated' (*√dvizš-*) = Skt *di-dvēs-a*, Av *dī-dāy-a* 'he has seen' (*√dī-*) = Skt *dī-dhaya-a*, Av. *tū-tav-a* 'he has been able' (*√tū-*) = Skt *tū-tāv-a*.

Note Worthy of remark is Av. *bā-bv-ar* (with *ā* from *√bū-* 'to be') Yt. 13 150 = Skt. *ba-bhūv-úr*, but Av *būva* (1 e *bū-vāv-a*, Yt 13 2, cf § 68 b = Skt. *ba-bhūv-a*.

3. Initial *a* by reduplication with itself becomes *ā*. For example—

Av *ā-vh-a* 'he has been' (*√ah-*) = Skt *ā-s-a*

4. Initial *i* (or *u* if found) is reduplicated by " *y* i. e. *i-y* (or *u* i. e. *u-v*), cf. § 68 a.

Av. *𐬨𐬀𐬭𐬀* *yeyq* (1 e *iy-ay-qn*) 'they may have come' Ys. 42 6 (*√i-* subjunct *a*-inflect if not redupl pres) So also *𐬨𐬀𐬭𐬀* *yašša* 1. e. *iyāšša* Yt 13 99

§ 594. The laws for the reduplication of consonants have been sufficiently treated above, § 465 c

## Personal Endings

and their connection with the Stem

§ 597. The endings of the perfect, especially in the middle voice, are mostly primary. They are attached directly to the tense-stem as in the unthematic conjugation; sporadic traces of a 'union-vowel' *i*, *e* (cf. Whitney, *Skt. Gram* § 797 seq.) perhaps however exist. See Bartholomae, *A.F.* ii. p. 97.

§ 598. The endings agree with those of the Skt.; some forms however are to be specially observed, see below § 599 seq.

## Perfect Endings.

i. ACTIVE.			ii. MIDDLE.		
Av	Singular:	cf. Skt.	Av	Singular:	cf. Skt.
1. -a . . .		-a	-e . . .		-ē
2. -pa . . .		-tha	— . . .		-sē
3. -a . . .		-a	-e . . .		-ē
Dual:			Dual:		
1. — . . .		-va	— . . .		-vake
2. — . . .		-athur	— . . .		-āthē
3. -atar <sup>2</sup> . . .		-atur	-atē (GAv.), -tē		-ātē
Plural:			Plural:		
1. -ma . . .		-ma	— . . .		-mahē
2. -a . . .		-a	— . . .		-dhvē
3. -ar <sup>2</sup> , -ar <sup>2</sup> š . . .		-ur	— . . .		-rē

## Perfect Endings (Observations).

§ 599 Singular:—

First Person ii. MIDDLE. A 1st sg mid form in -ō (i. e. -āu § 54 = Skt. -āu) from a root ending in long *ā* is perhaps to be found in *dadō* 'I have made' Ys. 10 9 = Skt. *dadhāu*, Whitney, *Skt. Gram.*

§ 800e

Second Person i. ACTIVE. Note the form -ta (for -pa § 78 end) after *s* in GAv. *vōistā* 'thou knowest'

§ 600 Dual:—

Third Person ii. MIDDLE. Observe the suffix -tē 3 du. mid in GAv. *dazdē* 'they both created' Ys 30 4 (i. e. \**dhazdhai*, *dha-dh-tai*), cf. Bartholomae, *K.Z.* xxix. p. 285 = *Flexionslehre* p. 16

## § 601. Plural:—

Third Person. I. ACTIVE. The ending *-arʷš* (above) beside *-arʷ* is found in GAV. *ci-kōit-arʷš* 'they have thought, taught' Ys. 32.11

**Pluperfect (Preterite).**

(Cf. Whitney, *Skt. Gram* § 817 seq.)

§ 602. The existence of a preterite (pluperfect) indicative corresponding to the present perfect, seems to be shown by a few forms. There is, however, some uncertainty, see Note. The forms here recognized as pluperfect are made by adding the secondary endings directly to the perfect stem. The strong stem appears in the singular active, the weak stem elsewhere. The thematic *a* (transferring to the *a*-inflection) is sometimes found.—Cf. Whitney, *Skt. Gram*. § 817 seq.

Note. There is much difficulty in distinguishing a pluperfect from some other reduplic forms. Some of the examples may equally well be referred to other forms (impf, aor.) of the redupl preterite.

**Mode-Formation of the Perfect.**

§ 603. The perfect like the other tense-systems shows an indicative (pres. perf; pret pluperf.), imperative, subjunctive (prim. and sec), optative and participle (cf. Whitney, *Skt. Gram*. § 808 seq). These are formed as in the non-*a*-conjugation (unthematic); the subjunctive has the strong stem + mode-sign *a*, the optative has the weak stem + *-yā-*, *-ī-*.

§ 604. A number of transfers to the *a*-inflection instead of the thematic are found in pluperfect, imperat., subjunct., optative, and participle. See § 619.

**Paradigm of the Perfect-System.**

(Cf Whitney, *Skt. Gram* § 800 seq.)

§ 605. Examples of the inflection of the perfect may be taken from the following roots:—

Av *√garw-* 'to seize' = Skt *√grabh-*, Av *√dviš-* 'hate' = Skt. *√dviṣ-*, Av *√rud-* 'grow' = Skt. *√rudh-*, Av *√darš-* 'see'

= Skt *√dars-*, Av *√dā-* 'give, make' = Skt. *√dā-*, *dhā-*, Av *√kan-* 'love' = Skt *√kan-*, Av *√tu-* 'be able' = Skt *√tu-*, Av. *√dar-* 'hold' = Skt *√dhar-*, Av. *√sru-* 'hear' = Skt *√sru-*, Av. *√yat-* 'strain, strive' = Skt *√yat-*, Av *√han-* 'earn' = Skt. *√san-*, Av *√bar-* 'bear' = Skt. *√bhar-*, Av. *√kar-* 'make' = Skt *√kar-*, Av *√pru-* 'support, nourish', Av *√man-* 'think' = Skt *√man-*, Av *√dī-* 'consider, see' = Skt *√dhī-*, Av. *√2 rud-* 'obstruct' = Skt *√2 rudh*, Av *√sac-* 'learn, can' = Skt *sac-*, Av *√qs-*, *as-* 'attain' = Skt *qs-*, *as-*, Av *√vaz-* 'carry' = Skt *√vah-*, Av *√ar-* 'go, rise' = Skt *√ar-*, Av *√har-* 'protect', Av *√ah-* 'be' = Skt *√as-*, Av *√vraz-* 'proceed', Av *√gam-* 'go, come' = Skt *√gam-*, Av. *√van-* 'strive, contend, win' = Skt *√van-*.

### § 606 1. Indicative.—a Perfect (Present).

I. ACTIVE.		
Av.	Singular	cf Skt
1. {	<i>jī-gaurv-a</i> , <i>dī-dvāēṣ-a</i> .	<i>ja-grābh-a</i> , <i>dī-dvāṣ-a</i>
	<i>urū-raoḍ-a</i> , <i>dā-darṣ-a</i> .	<i>ru-rōdh-a</i> , <i>da-dars-a</i>
2.	<i>da-dā-ḥa</i> <sup>1</sup> . . .	<i>da-d(h)ā-tha</i>
3. {	<i>ca-kan-a</i> , <i>tū-tav-a</i> .	<i>cā-kan-a</i> , <i>tū-tāv-a</i>
	<i>da-dār-a</i> . . .	<i>da-dhār-a</i> , <i>dā-dhār-a</i>
Dual.		
3.	<i>yaēt-atar</i> <sup>2</sup> . . .	( <i>yēt-atur</i> )
Plural.		
1. {	<i>dī-dvīṣ-ma</i> <sup>3</sup> , <i>sū-srū-ma</i>	<i>dī-dvīṣ-i-mā</i> , <i>vi-viṣ-mā</i>
	<i>yaēḥ-ma</i> <sup>4</sup> . . .	( <i>yēt-i-mā</i> )
2.	<i>ha-nhān-a</i> . . .	—
3.	<i>ba-wr-arṣ</i> , <i>cā-ḥr-arṣ</i> . . .	<i>ja-bhr-úr</i> , <i>cā-kr-úr</i>

### II. MIDDLE.

Singular:		
1.	<i>su-sruy-e</i> . . . . .	<i>su-sruv-ē</i>
3.	<i>tu-ḥruy-e</i> . . . . .	<i>su-sruv-ē</i>
Dual:		
3. {	<i>ma-man-ā-tē</i> <sup>5</sup> . . . . .	<i>ma-mn-ātē</i>
	<i>da-z-dē</i> <sup>6</sup> . . . . .	—

<sup>1</sup> Ys 71.10. — <sup>2</sup> ZPhl. Gloss. p. 56.11. — <sup>3</sup> On *ī* after *v* cf. § 20 —  
<sup>4</sup> cf. § 596.3. — <sup>5</sup> Ys 13 4, Bartholomae, *K.Z.* xxix p 288 = *Flexionslehre*  
p. 17, 19 — <sup>6</sup> GAv. Ys. 30 4, cf. § 600.



## § 607. b. Pluperfect (Preterite).

Av		i. ACTIVE.	
		Singular:	cf Skt
1.	<i>di-ḍaē-m</i> <sup>1</sup>		<i>a-ja-grabh-am</i> <sup>2</sup>
3.	<i>urū-raos-t</i> <sup>3</sup>		<i>a-ci-kē-t</i>
		Plural:	
3	<i>sa-šk-en</i> <sup>4</sup>		—
		ii. MIDDLE.	
		Singular:	
3	<i>ən-āḥš-tā</i> (GA v.) <sup>5</sup>		—
		Plural:	
3.	<i>vaos-i-rəm</i> <sup>6</sup>		—

## § 608. 2. Imperative.

Av		i. ACTIVE.	
		Singular:	cf Skt
3.	<i>ni-ša-phar-a-tū</i> <sup>7</sup>		—
		ii. MIDDLE.	
2.	<i>ār-švā</i> (GA v.)		— <sup>8</sup>

## § 609 3. Subjunctive.

		i. ACTIVE.	
		Plural	
1	<i>āvḥ-āma</i> <sup>9</sup>		<i>ās-āma</i>
2.	<i>vaorāz-a-pā</i> (GA v.)		<i>va-vraj-a-tha</i>
		ii. MIDDLE.	
		Plural:	
3.	<i>āvḥ-a-re</i> <sup>10</sup>		—

## § 610 4. Optative.

Av		i. ACTIVE.	
		Singular:	cf. Skt
1.	<i>ja-jm-yam</i>		<i>ja-gam-yām</i>
2.	<i>tū-tu-yā</i> <sup>11</sup>		<i>tū-tu-yās</i>
3.	<i>vaon-yāḥ</i>		<i>ma-man-yāt</i>

<sup>1</sup> Can as well be redupl pret Cl 3. — <sup>2</sup> cf Whitney, *Skt Gram.* § 818 a — <sup>3</sup> Skt *√z rudh-*, cf § 151 — <sup>4</sup> Ys 53 l 1 e. *saškē-cā*. — <sup>5</sup> cf. Bartholomae, *B. B.* xiii. p 65. — <sup>6</sup> cf §§ 455, 616. — <sup>7</sup> Ys 58.4, *a*-inflect by transfer, Whitney, *Skt. Gram* § 814 — <sup>8</sup> cf Whitney, *Skt. Gram.* § 813 end — <sup>9</sup> cf. *a*-inflect — <sup>10</sup> Ys 9 23, cf § 452, v l *āvḥāre*. — <sup>11</sup> Ys 9.29, used as 3 sg

## § 611.

## 5. Participle.

cf. Skt.

i. ACTIVE. Av	<i>ha-nphan-vah-</i>	. . . . .	<i>sa-san-vās-</i>
ii. MIDDLE.	<i>ha-nphan-ana-</i>	. . . . .	<i>sa-san-ānā-</i>

Forms to be observed in GAv. and YAv.

## 1. Indicative. a. Perfect.

## § 612. Singular:—

First Person ii. MID. GAv., add *ārōi* 'I have earned' (*√ar-*) Ys. 33.9, on *-ōi-* cf § 56 — On a possible 1st. sg. mid. in *-ō* (i. e. *-āu*) = Skt *-āu*, from *√dā-*, see § 599 above.

Third Person i. ACT. Observe radical *ā* in (root with medial *a* before one consonant) GAv *nānāsā* 'it is lost', YAv. *dadāra* 'he fixed' — see § 595 Note, but likewise *ā*, YAv *cakāna* 'he loved' (*√kan-*), *yayāta* 'he strove' (*√yat-*), *bavāra* 'he bore' (*√bar-*). — Again from weak stem (final radical *ā* lost before vowels, § 596.4) *da-ā-a* 'he made' (*√dā-*). — ii. MID. GAv also (with strengthened reduplication) *vā-vārōz-ōi* 'he has worked', cf § 56 — Add GAv *āraž-iā* 'has been earned' (*√ar-*) Ys. 56.3

## § 613. Dual:—

Third Person i. ACT. GAv (note *-ā-*) *vaocātarē* 'they both have spoken', *vāvārōzātarē* 'they both have done' Ys 13.4

## § 614. Plural —

First Person i. ACT. GAv., note *yōiḥmā* 'we strive' (*-ōi-* § 56) beside YAv *yaḥma* above.

Second Person: i. ACT. YAv, note the long *ā* strongest stem in *hanhāna* above in paradigm

Third Person: i. ACT. YAv from weak stem (final radical *ā* lost before vowels § 596.4) and str. redupl *dā-d-arō* 'they made' (*√dā-*) = Skt. *dadhūr*. — Likewise note (§ 62.2) YAv *vaonarō*, GAv *vaonarē* 'they strove' (i. e. *va-un-ar* § 596.3) — Long redupl syl. *cā-ḥr-arō* 'they have made' Vd. 4.46. — GAv also (suffix *-rōzē*) *ci-kōit-rōzē* 'they thought'.

## b. Pluperfect.

## § 615. Singular:—

Third Person: ii. MID. GAv. *ānāḥštā* (in paradigm, see Foot-Note) presents 'Attic reduplication'

## § 616. Plural:—

Third Person: ii. MID. YAv. *vaozirəm* (i. e. *va-vz-i-rəm* *√vas-*) above in paradigm shows 3 pl. ending in *-rəm* = Skt. *-ram* (cf. Whitney, *Skt. Gram.* §§ 834 b, 867) with connecting vowel. See above § 455 end.

## 4. Optative.

§ 617 Plural:—

First Person. I. ACT. YAv, perhaps here *da'dyama* Yt. 24.58.

## 5. Participle.

§ 618. I. ACT. On inflectional forms of the pf. act. ptcpl. see §§ 349, 350.—II. MID. Also suffix *-āna* (beside *-āna*) *vavazāna* 'driven', *dadrāna*-, *dadrāna*- 'held'

Transitions to the thematic (*a*) inflection.

§ 619. A number of transfers to the *a*-inflection occur cf. § 604.

1. Indicative. I. ACT. b Pluperf. Sg. 3 YAv *ta-taš-a-š* 'he formed', *ja-jm-a-š*.

2. Imperative I. ACT. Sg. 3. GAv *ni-šanhar-a-tū* (in paradigm).

3. Subjunctive. I. ACT. Sg. 3 YAv *āwhāš* 'may be', Du. 3. *āwhātəm* Yt 13.12, Pl. 3 *iyeyā* (*nenā* = \**iy-ay-a-an*) 'they may go' (V:.) Ys. 42.6 (if not desiderative).—II. MID. Pl. 3 YAv. *āwhā're* Yt 10.45, cf. §§ 452, 486.

## Absence of Reduplication.

§ 620. In Av., as in Skt., the absence of a reduplicated syllable is met with in a number of cases. This is familiar in *vaēda* 'oḍḍα' = Skt. *vēda*, and in some other forms.—Cf. Whitney, *Skt. Gram.* § 790.

§ 621. As example of perf lacking reduplication may be given G(Y)Av. *√vid-* 'to know' = Skt. *√vid-*.

1. Indic. a Perf Sg. 1. *vaēdā*, 2. *vōistā*, 3. *vaēdā*, *vaēda* (YAv.).

2. Imperat Pl. 2. *vōizdūm* Ys. 33.8.

3. Subjunct. Sg. 1. *vaēdā* Ys 48.9, Pl. 2. *vazdōdūm* (§ 39)

4. Optat. Sg. 3 *vīdyāš*.

5. Partic. I. ACT. *vīdvah-* (GAv), *vīdvah-* (YAv.).—II. MID. *vaz-dāna-* Ys. 34.7, *vazdāmna-* (themat.).

§ 622. Other examples of pf. wanting redupl. are GAv *√cag-* 'grant', *cagmā* (1 pl. pf. act.), *cagēdō* (3 du. plpf.), *cagvā* (ptcpl) — Also GAv. *apānō* 'attained' (ptcpl. *√ap-*)

## Periphrastic Perfect

§ 623 In YAv. traces of a periphrasis which may be construed as forming a perfect are found.—Cf also Whitney, *Skt Gram* §§ 1070, 1072 In Av. the acc sg fem. of the pres. participle is united with the perfect of the auxiliary *ah-* to be.—

YAv *sraðjyētīm ōwhāf* 'it may have clung' (subjunct), *āstara-yēētīm ōwhāf* 'should have corrupted' —Perhaps also here *bruvvōwha* 'he had frightened' Yt 19.48,50 (3 nom sg ptepl  $\sqrt{bri-} + \text{ōwha}$ , cf variants)

## III. AORIST-SYSTEM

## Aorist.

(Chiefly found in Gāthā Avesta)

§ 624 **General Remark.** In regard to form the aorist in Av may perhaps best be defined as a preterite, whose exact corresponding present is missing and which consequently attaches itself to an analogous present and preterite, and forms a new system subordinate to these.

In regard to meaning the aorist in Avesta commonly denotes a simple past action, usually but not always momentary. It may often, as in Skt, be rendered by our 'have'.

The instances of aorist formation are found chiefly in the Gāthā portions of the literature, but occurrences in the later parts are by no means uncommon.

Note The resemblance in form which the aorist bears to the preterite (imperfect) sometimes gives rise to question whether certain given forms are to be classed as preterite (imperfect) or as aorist, the decision depends chiefly upon whether or not we assume a present to the form—e g cf. Bartholomae, *Verbum* p 63 seq

§ 625. Two groups of aorists may conveniently be distinguished; they are 1. non-sigmatic, 2. sigmatic. These comprise several sub-varieties of formation (7 as in Skt), as follows—Cf. Whitney, *Skt. Gram* § 824.

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§ 625. Two groups of aorists may conveniently be distinguished; they are 1. non-sigmatic, 2. sigmatic. These comprise several sub-varieties of formation (7 as in Skt), as follows —Cf. Whitney, *Skt. Gram* § 824.

Aorist-System	i. Non-Sigmatic	1. Root-aorist.
		2. Simple <i>a</i> -aorist (thematic)
		3. Reduplicated aorist.
	ii. Sigmatic	4. <i>h</i> - ( <i>s</i> -) aorist.
		5. <i>ha</i> - ( <i>sa</i> -) aorist (or <i>h</i> -thematic)
		6. <i>is</i> -aorist,
		7. <i>his</i> -aorist

§ 626. **Augment and Endings.** The augment in aorist forms as elsewhere in Av. is commonly missing; the augmentless forms, moreover, often have a subjunctive (imperative) signification (cf. § 445 Note 2 injunctive). The endings in the indicative are the secondary.

§ 627. **Modes of the Aorist.** The modes—imperative, subjunctive (prim., sec.), optative—of the aorist are formed according to the regular laws of the other systems.

Note Observe the existence of a form 3 sg imperat mid. in *-qm* = Skt *-ām*· GAv. *vr̥šūcqm* 'speak', *vīdqm* 'it shall decide' Ys 32.6, cf Skt *duhām*, Whitney, *Skt. Gram.* § 618

### i. Non-Sigmatic Group.

§ 628. The aorists of the non-sigmatic group—1. root-aorist, 2. simple *a*-aorist (thematic), 3. reduplicated aorist—resemble preterites (imperfects) which correspond respectively to the root-class, the *a*-conjugation (thematic), and to the reduplicated class.

#### 1. Root-Aorist.

(Cf. Whitney, *Skt. Gram.* § 829.)

§ 629. The root-aorist is like an imperfect of the root-class without a corresponding present indicative. The endings are attached directly to the root in its strong or its weak form. The distribution of strong and weak stem-forms is in general the same as in the present and perfect systems. The modes show their characteristic mode-signs.

§ 630. Example of root-aorist inflection (almost exclusively GAv.).

Av.  $\sqrt{dā-}$  'to give, do, make' (str stem  $dā-$ ,  $dā-$ , wk. stem  $d-$ )  
 = Skt  $\sqrt{dā-}$ ,  $dhā-$ , Whitney, *Skt. Gram.* § 829.

§ 631. 1. Indicative.—Aorist (Preterite)

		i. ACTIVE.	
(G)Av.		Singular:	cf Skt
1.	—	.	$\acute{a}-d(h)\acute{a}-m$
2.	$dā\bar{o}$ , $dā\bar{o}s-cā$	.	$\acute{a}-d(h)\acute{a}-s$
3.	$dā-t$	.	$\acute{a}-d(h)\acute{a}-t$
		Plural.	
1.	$dā-mā$	.	$\acute{a}-d(h)\acute{a}-ma$
2.	$dā-tā$	.	$\acute{a}-d(h)\acute{a}-ta$
3.	$d-ar^2$	.	$\acute{a}-d(h)\acute{a}-ur$

ii. MIDDLE.

	Plural:	
3.	$d-ā-tā^1$	—

§ 632. 2. Imperative.

		i. ACTIVE.	
(G)Av		Singular:	cf. Skt
2.	$dā-dī$	.	—
3.	$dā-tū$	.	$d(h)\acute{a}-tu$

§ 633. 3. Subjunctive.

		i. ACTIVE.	
		Singular:	
2.	$dā-hī$	.	—
3.	$dā-itī$	.	$d(h)\acute{a}-ti$
		Plural:	
2	$dā-mahi^2$	.	—
3.	$dā-n$	.	—

ii. MIDDLE.

		Singular:	
1.	$dā-nē^3$	.	—
2.	$dā-nhē$	.	—
	$dā-nhā$	.	—
3.	$dā-tē$	.	—
		Plural:	
3.	$dā-ntē$	.	—

<sup>1</sup> i. e.  $d-ā-ta$ . — <sup>2</sup> Ys. 68.1. — <sup>3</sup> Ys. 44 9.

## § 634.

## 4. Optative.

(G)Av.		i. ACTIVE.	cf. Skt.
		Singular:	
1.	<i>d-yam</i>		<i>d(h)z-yām</i>
2.	<i>dā-yā<sup>1</sup></i> , <i>dā-yā<sup>2</sup></i>		—
3.	<i>d-yāť</i> , <i>dā-yāť<sup>3</sup></i>		—
		Plural:	
2.	<i>dā-yata<sup>4</sup></i>		—
		ii. MIDDLE.	
1.	<i>d-yā<sup>5</sup></i>		—
2.	<i>d-išā</i>		—
3.	<i>d-yātām</i>		—

## § 635.

## 5. Participle.

i. ACTIVE. Av. <i>dañt-</i>	—
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Forms to be observed in GAv. and YAv.

§ 636. Some further examples of inflection in GAv. and some forms also in YAv. may be observed.

## 1. Indicative.—Aorist.

## § 637. Singular:—

First Person: i. ACT. GAv. *daršəm* 'I saw', note *sr̥v-i-m* 'I heard' (observe *-i-*, like §§ 527, 550)

Second Person: i. ACT. GAv. *varš* 'thou hast done' (*varz* + *s* § 165).

Third Person: i. ACT. GAv. *mōst* 'he turned' (*√mip-*), *corš* 'he made' (*√kar-*, *-ō-* = *-a-* § 39).—Here probably also *yaogš* Ys. 44.4.—Observe GAv. *sāh-i-ť* 'he taught' (*sāh-*), YAv. *va'n-i-ť* 'let conquer' Ys. 60.5 (if not opt. with wk. ending).

## § 638. Dual:—

Third Person: ii. MID. GAv. *asrvātəm* 'they called'.

## § 639. Plural:—

First Person: ii. MID. YAv. *yaoh̥maзде* 'we joined', GAv. *varšmađi* 'we have chosen'.

Third Person: i. ACT. YAv. *a-šk-arš* 'they elapsed' (*√sac-*) Vd. 1.4; also *bun* 'they become'.—GAv. *ʔjən*, *ʔgəmən* 'they came'.—ii. MID. *fracarīnta* 'they provided' (*√kar-*) Vd. 2.11.

<sup>1</sup> From strong stem. So metrically Yt. 10.114, Ys. 57.26.—<sup>2</sup> From strongest stem.—<sup>3</sup> From str. stem. So metrically Yt. 13.50, cf. Vd. 3.32.

—<sup>4</sup> From strongest stem.—<sup>5</sup> i. e. *\*dīya*.



## 2 Imperative.

## § 640 Singular.—

Second Person ii. MID. GAv. *kərʔʃvā* 'make thou'

Third Person ii. MID. GAv (ending *-qm* above §§ 456, 627 Note) *ərʔʒū-qm* 'speak right', *vidqm* 'shall decide'

## § 641 Plural:—

Third Person i. ACT. GAv *scaṇtū* 'let them follow' (*√sac-*)

## 3. Subjunctive.

## § 642 Singular.—

First Person i. ACT. YAv *ḥšlā* 'I will stand'.—GAv *yaojā* 'I will yoke', *varānī* 'I will choose' —ii. MID. *gərʔzē*, *gərʔzōi* 'I will complain', *sruyē* 'I may be heard', YAv *buye* 'I may be' (*√bū-*) Afr 110, 111

Third Person i. ACT. YAv *bvaṭ* 'will become' —GAv *jimaṭ* 'he may come'

## § 643. Dual.—

Third Person ii. MID. GAv *jamāzētē* 'they may come'

## § 644 Plural.—

First Person i. ACT. YAv *jimama* 'we shall come'

Second Person i. ACT. GAv *vī-cayaḥā* 'ye distinguish'

Third Person i. ACT. GAv *vanū-cā* 'and they will be', *juman* 'may they come'

## 4. Optative.

## § 645. Singular.—

Second Person i. ACT. YAv., similarly *ḥšnuyā* 'thou mightest rejoice'

Third Person i. ACT. YAv also (from str stem) *jam-yāṭ* 'he might come', again (from wk stem as above) *dis-yāṭ* 'let him show' Afr 37 etc., likewise GAv *mipyāṭ* 'he might deprive' —ii. MID. GAv *drītā* 'he might hold' (*√dar-*)

## § 646 Plural:—

First Person i. ACT. YAv *jamyāma* beside *jamyāma* 'we might come'. —GAv *buyāma* 'we might be' —ii. MID. GAv *varima'dī* 'we might choose'

Second Person i. ACT. YAv *buyātā* 'might ye be'

Third Person i. ACT. YAv *buyan*, *buyārʔš* 'they might be'

Note For fuller GAv lists in regard to the root-aorist see Bartholomae, *KZ* xxiv p 313 seq. = *Flexionslehre* p 44 seq

§ 647 Transfers to the thematic *a*-inflection are found, e g GAv *vaḥš-a-ṭ* 'he increased', GAv *frā-jm-a-ṭ* 'he came' (*√gam-*).

2. Simple *a*-Aorist (thematic)(Cf Whitney, *Skt Gram* § 846 seq)

§ 648. The instances of the simple *a*-aorist are not very numerous; in Av. this aorist plays a part similar to that in the Skt. of the Rig Veda. In formation and inflection it is identical with a preterite (imperfect) of the 6th class. The root in its weak form simply assumes the thematic vowel *a*, the secondary endings are then added for the indicative—Cf Whitney, *Skt Gram*. § 846.

§ 649. Examples of the *a*-aorist (chiefly GAv.) are the following

1. Indicative I. ACT. Aor (pret) Sg 3 *vidaŋ* 'he found' (beside 3 sg pres pret *viṇḍ-aŋ*), *būjaŋ* 'he absolved' (beside pres *bun̥j-a-n̥ti*) — II. MID. Pl. 3. *h̥ṣṣṇtā* 'they ruled' (*√h̥ṣā-*)

2 Imperative I. ACT. Sg. 2 *vidā* 'find thou' — II. MID. Pl. 3. *h̥ṣṣṇtqm* 'let them rule'

3. Subjunctive I. ACT. Sg. 1 *hanānī*, 3 *hanōŋ* 'let me, him earn'

4. Optative II. MID. Sg 3 *h̥ṣṣātā* 'might he rule'.

5. Participle I. ACT. *vidato* (in compounds)

Likewise some other forms might be added

## 3. Reduplicated Aorist.

(Cf. Whitney, *Skt. Gram*. § 856 seq)

§ 650. The reduplicated aorist is comparatively rare. The stem is made by reduplicating the root which then appears in its weak form and assumes the thematic *a*. The secondary endings are added for the indicative.—Cf Whitney, *Skt Gram*. § 856

§ 651. Example of inflection, Av. *√vac-* 'to speak' (stem *vaoc-a-* 1 e *va-uc-*, *va-vc-*) = Skt *√vac-* (*vōca-*):

1. Indicative I. ACT. Sg. 1 *vaocəm*, *vaocim* (§ 30), 2 *vaocō*, *vaocas-cā*, 3 *vaocaŋ*, *ṣvaocaŋ* (§§ 32, 466) — Pl 1 *vaocāmā*, *vaocāmā*

2. Imperative I. ACT. Sg. 2 *vaocā*

3. Subjunctive I. ACT. Sg. 1 *vaoca* (Ys 45 3), 3 *vaocāŋ*

4. Optative. I. ACT. Sg. 3. *vaocōiŋ* — Pl 1 *vaocōimā*

Note 1. Similarly GAv. *nq'aŋ* 'he disappeared' (1 e *na-ns-aŋ*, *√nas-* = Skt *√nas-*)

Note 2. To the redupl aor possibly belong the obscure forms YAv. *urū-rud-u-ša* 'thou didst grow' 2 sg. mid. Ys. 10.3, GAv *qs-aṣ-u-tā* 'it has been accomplished' The *u* may be anaptyctic, or is it from a pres formation?

§ 652. Instances of the true causative aorist with strengthened reduplication (cf Whitney, *Skt. Gram* §§ 1046, 856) are *√var-* 'to believe, cause to believe', GAv *vāurātē* (3 sg subjunct. mid.); *vāurayā* (1 sg. opt. mid.), *vāurōi-mardī* (1 pl. opt. mid.). On *vāurāte* etc. for *vā-vr-āte* see § 62, 2 above.

Note 1. The forms *zizanən*, *zizanāṣ* (cf. Skt. *ajījanat*, Whitney, *Skt. Gram* §§ 864, 869) are best reckoned under Cl 3 in Av. on account of pres indic. *zizanənhi* Yt 13.15

Note 2 The form *vaozrəm* Yt. 19.69 is reckoned under pluperf. above § 616.

## ii. Sigmatic Group.

### 4. *h*-(*s*-) Aorist.

(Cf Whitney, *Skt Gram* § 878 seq)

§ 653. The characteristic mark of this aorist is an orig. sibilant *s* (= Av. *h*, *s*, *ṣ*) which is added in forming the stem. The inflection is unthematic, the endings being attached directly to the root which shows different degrees of strengthening, see next section § 654.

§ 654. The indicative sg. act has the vrdhhi-strengthening, the indic plur act and generally both numbers of the indic mid have the guna form The imperative mid. and the entire subjunctive act show likewise guna. The optative and some instances of indic. plur. mid generally have the weak form

§ 655. Examples of inflection of this aorist are taken from the following roots:

Av. *√dī-* 'regard, think' = Skt. *√dhī-*, Av *√dar-* 'hold, hold back' = Skt *√dhar-*, Av *√sand-* 'show, present, appear' = Skt *√chand-* § 142, Av *√man-* 'think' = Skt. *√man-*, Av *√pvars-* 'shape, create', Av. *√fras-* 'ask' = Skt. *√pras-*, Av *√brā-* 'protect' = Skt *√trā-*, Av *√van-* 'win' = Skt *√van-*, Av *√īnqs-*, *nas-* 'cause to vanish' = Skt. *√īnqs-*, *nas-*, Av. *√varz-* 'work'

= Skt. *√varj-*, Av. *√pā-* 'protect' = Skt. *√fā-*, Av. *√vac-* 'speak'  
 = Skt. *√vac-*, Av. *√dā-* 'give, do, make' = Skt. *√dā-*, *dhā-*, Av.  
*√ṇ nqs-*, *nas-* 'attain' = Skt. *√ṇ nqs-*, *nas-*.

## § 656. 1. Indicative.—Aorist (Preterite).

## i. ACTIVE.

(G)Av.	Singular	cf. Skt
2. <i>dāi-š</i> , <i>sqs</i> <sup>1</sup> . . . . .		<i>bhāi-s</i> <sup>2</sup> , <i>achān</i>
3. <i>dārššt</i> , <i>dōršt</i> <sup>3</sup> , <i>sqs</i> <sup>4</sup> . . . . .		<i>á-bhār</i> <sup>5</sup> , <i>achān</i>

## ii. MIDDLE.

## Singular:

1. <i>mānh-i</i> <sup>6</sup> , <i>fraš-i</i> . . . . .	<i>mqs-i</i>
2. <i>mānghā</i> . . . . .	—
3. <i>mqs-tā</i> . . . . .	<i>mqs-ta</i>

## Plural:

1. <i>a-māh-ma'dī</i> <sup>7</sup> , <i>māh-ma'dī</i> <sup>7</sup> . . . . .	<i>á-gas-mahi</i>
2. <i>ṇwarōž-dum</i> <sup>8</sup> . . . . .	<i>á-vr-ḍhvam</i>

## § 657.

## 2. Imperative.

## ii. MIDDLE.

## Singular:

2. <i>frašvā</i> . . . . .	—
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## Plural:

2. <i>ṇrāz-dūm</i> <sup>9</sup> . . . . .	<i>trā-dhvam</i>
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## § 658

## 3. Subjunctive.

## i. ACTIVE.

(G)Av	Singular:	cf. Skt
3. { <i>vāṇnh-ati</i> . . . . .		<i>vāṣ-ati</i>
3. { <i>vāngh-aṭ</i> . . . . .		<i>vāṣ-at</i>
Plural:		
1. <i>nāš-āmā</i> <sup>10</sup> . . . . .		<i>vāṣ-āma</i>
3. { <i>varš-ənī</i> <sup>11</sup> . . . . .		—
3. { <i>vāngh-an</i> . . . . .		<i>vāṣ-an</i>

<sup>1</sup> Ys 46.19 — <sup>2</sup> Wh., *Skt. Gram.* § 891 — <sup>3</sup> § 39. — <sup>4</sup> Ys. 43.11 —  
<sup>5</sup> Wh., *Skt. Gram.* § 890 — <sup>6</sup> Also *mānhi* — <sup>7</sup> 1 e wk. form, \**masmadī* from  
*mṇ-s-madī*. — <sup>8</sup> §§ 71, 179 — <sup>9</sup> § 171 — <sup>10</sup> § 158 -s + s. — <sup>11</sup> § 165 -z + s.

## ii. MIDDLE.

Av.	Singular:	cf. Skt.
1. <i>pāwñh-ē</i> , <i>māngh-āi</i> <sup>1</sup>	. . . . .	<i>mqs-āi</i> <sup>1</sup>
2. <i>pāwñh-ahe</i> <sup>2</sup>	. . . . .	<i>mqs-asē</i>
3. <i>varš-ātē</i> <sup>3</sup>	. . . . .	<i>mqs-atē</i>
Plural:		
2. <i>dāwñh-ōdūm</i> <sup>4</sup>	. . . . .	<i>dās-adhvam</i>
3. <i>vaḥš-antē</i> <sup>5</sup>	. . . . .	<i>vaks-antē</i>

§ 659.

## 4. Optative.

## i. ACTIVE.

Av	Plural:	cf. Skt.
1. <i>nāš-īma</i> (YAv.) <sup>6</sup>	. . . . .	—

§ 660.

## 5. Participle.

ii. MIDDLE.	(Y)Av. <i>manñh-āna</i> <sup>7</sup>	. . . . .	— <sup>8</sup>
	(G)Av. <i>dīš-amna</i> <sup>9</sup>	. . . . .	<i>dhīs-amāna</i> (RV)

## Forms to be observed.

§ 661. GAv. *rāwñahñ-ōi* 'thou wilt give' 2 sg subjunctive mid. *√rā-*, cf. YAv. *pāwñhahe* (in paradigm).

Note. GAv *mānghāi* (above) is by transfer thematic like Skt. *mqsāi* cf. § 663.

5. *ha-* (*sa-*) Aorist.(Cf. Whitney, *Skt. Gram.* § 916 seq.)

§ 662. The orig. *sa*-aorist (= Av. *ha*, *wa*) in Av. is really only a variety of the preceding *s*-aorist. It arises by transfer of the *s*-aorist to the *a*-inflection.

§ 663. Examples of the *ha-* (*sa-*) aorist inflection are the following:

1. Indicative. i. ACT. Sg. 3 YAv. *asqs-a-f* 'he fulfilled, offered' (*√sand-* above § 656) Vd. 19.15 = Skt. *d-chant-s-at*.

2. Imperative i. ACT. Pl. 3. YAv. *janñhñtu* 'they will smite' (*√jan-*) Vd. 2.22

<sup>1</sup> themat § 661. — <sup>2</sup> Yt. 8.1 — <sup>3</sup> § 165. — <sup>4</sup> Ys. 45.1, cf. § 39, *ō = a*. — <sup>5</sup> *√vac-* 'say, call'. — <sup>6</sup> Ys. 70.4, *√nas-* = orig. *-s + s*. — <sup>7</sup> Yt. 8.47. — <sup>8</sup> Cf Whitney, *Skt. Gram.* § 897 — <sup>9</sup> themat, Ys 51.1.

3. Subjunctive i. ACT. Sg. 3. YAv. *nāš-ā-iti* 'will disappear' Yt. 2.11 (*√nas-* = Skt. *√nas-* § 158), *jahāš* Ny 1.1.—ii. MID. YAv. *nāš-ā-iti*. Likewise here 1 sg. subj mid. *mānghāi* above § 661.

5. Participle. ii. MID. GAv. *hšnaoš-əmna-* (*√hšnu-* 'to gratify'), *dīšəmna* above in paradigm § 660.

#### 6. *iš-*Aorist.

(Cf Whitney, *Skt. Gram* § 898 seq)

§ 664. One or two instances (GAv.) of the *iš-*aorist—see Whitney, *Skt. Gram*. § 898—are quotable They are from *√kū-*, *cū-* 'look for, hope', *√hšnu-* 'gratify, delight'.—

1. INDIC. ii. MID. Aor. (pret). Sg. 1. *cū-iš-i* (on long *-i-* after *v* see § 20) 3. *cū-iš-iā*.

3. Subjunct. i. ACT. Sg. 1. *hšnānu-iš-iā*.

#### 7. *hiš-*Aorist.

(Cf. Whitney, *Skt. Gram*. § 911.)

§ 665. An instance (YAv.) of the *hiš-* (*siš-*) aorist is apparently the following:

1. INDIC i. ACT. Sg. 2. *ēdā-hiš* 'thou hast made' (*√dā-*) Yt 3.2 cf. Skt *glāṣīṣ*, Whitney, *Skt. Gram* §§ 912, 913

§ 666. No certain instance of a precative seems to be found in Avesta.

### Aorist Passive, third Singular.

(Cf. Whitney, *Skt. Gram*. § 842)

§ 667. In Av as in Skt. an aor. 3rd. singular in *-i* with passive meaning occurs, though it is not of common use. The form is made by adding *i* to the verbal root which has either the *vrddhi* or *guṇa* strengthening. The form may take the augment as in Skt.

§ 668. Examples of 3rd. sg. Aor. Pass. are the following.—

(a) With *vrddhi*—From Av. *√vac-* 'speak, call' *vāci*, *avāci* (GAv.) = Skt *vāci*, *avāci*, Av *√sru-* 'hear, call' *srāvī* (GAv.) = Skt *srāvi*, so Av. *ādi* 'is said, spoken of' *√ad-* (so Geldner) = Skt

*ah-*.—(b) With guna (or middle) form — From Av  $\sqrt{m}i\ddot{a}$ - 'say' *mraoī* (GAv. 1. e. *mrao-i*), Av.  $\sqrt{v}at$ - 'understand' *oṽa'tī* (GAv), Av  $\sqrt{j}an$ - 'slay' *ja'ni* (YAv)

Note. The form YAv *arənāvi* 'it was granted, obtained' ( $\sqrt{var}$ -) is made, not directly from the root, but from the prepared stem *arə-nu-*, *arə-nāu-*.

#### IV. FUTURE-SYSTEM.

##### Futuré.

(Cf. Whitney, *Skt. Gram.* § 932 seq)

§ 669. The characteristic mark of the future in Avesta as in Sanskrit is *-hy-* (*-šy-* § 133) = Skt. *-sy-* (*-sy-*) added to the root. The root assumes the guna-form; the inflection is thematic (*-hya*, *-šya*) — Cf. Whitney, *Skt. Gram.* § 932 seq.

##### Modes of the Future.

§ 670 The instances of the future are in general not very numerous, they are confined to the indicative mode and to the participle. The place of the other modes is often taken by a subjunctive of other parts of the verb used in a future sense. Cf. Whitney, *Skt. Gram.* § 938.

##### Future Formation and Inflection.

§ 671 Examples of future formation and inflection are taken from the following roots Cf. Whitney, *Skt Gram* § 933.

Av.  $\sqrt{v}ac$ - 'to speak' = Skt.  $\sqrt{v}ac$ -, Av  $\sqrt{har}z$ - 'let go, drop' = Skt  $\sqrt{sarj}$ -, Av  $\sqrt{s}ā$ - 'further, save' = Skt.  $\sqrt{s}ā$ -.

##### § 672. I. Indicative.—Future.

I. ACTIVE.		
Av	Singular:	cf. Skt.
1. <i>vaḥ-šy-ā</i> (GAv.)	. . . . .	<i>vak-sy-āmi</i>
II. MIDDLE.		
	Singular:	
3. <i>vaḥ-šy-e'te</i> <sup>1</sup>	. . . . .	<i>vak-sy-ātē</i>
	Plural:	
3. <i>harə-šy-en'te</i> <sup>2</sup>	. . . . .	<i>sark-sy-antē</i> <sup>3</sup>

<sup>1</sup> Ys 19.10, Vsp 153 — <sup>2</sup> Vsp 12.1 On *oz* + *s* see § 165. — <sup>3</sup> Cf. Skt *varṣyanti* from  $\sqrt{varj}$ -.

## § 673. 2. Participle.

- i. ACTIVE. Av. *sao-šy-ant-* . . . . cf Skt *kṣā-śy-ánt-*  
 ii. MIDDLE. *har²-šy-amna-* . . . . *yak-śy-ámāna-*

## Forms to be observed.

§ 674 Notice the long vowel instead of strengthening in the Av participles *bā-šy-ant-* from  $\sqrt{bā-}$ , opp. to Skt. *bhav-ī-śyánt-* (§ 61 Note 2), cf. Skt RV. *sā-śy-ant-*. Observe also *hrvī-šy-ant-* beside *hrvī-šy-ant-* from  $\sqrt{hrvī-}$  'be raw, bloody'.

## V. SECONDARY CONJUGATIONS

§ 675. The secondary conjugations consist of the following formations (thematic), a Passive, b. Causative, c. Denominative, d. Inchoative, e. Desiderative, and f. Intensive (unthematic).

## A. Passive.

(Cf. Whitney, *Skt. Gram* § 768 seq.)

§ 676. **General Remark.** The passive force may be given in any tense-system simply by employing the middle voice in a passive sense. In the present-system, however, there is also a formative passive made by means of the passive sign *-ya-* (cf. Cl 4) attached to the prepared root

Note. The connection between this formative passive in *ya* and Cl 4 of the present-system is generally acknowledged. In Skt the difference of accent distinguishes the two, the passive having accented *yá*, but Cl 4 an unaccented *ya*. As no written accent is found in Av, such a distinction cannot always be sharply drawn, it is therefore sometimes doubtful whether a given form is really a passive or merely a middle used with passive sense, e. g. *manyetē* (pass) Ys 44.12 identical in form with *manyete* (mid) Yt. 10.139 = Skt *manyátē*, *mānyatē*.

§ 677. **Formation of the Passive.** The passive sign is *-ya-* (= Skt. accented *-yá-*) attached to the root which then assumes the weak form.

Note. The *ar*-roots require some remark as they frequently show MS. variations as to the way in which the radical *r*-vowel is expressed e. g. Av.  $\sqrt{mar-}$  'to die', *nir-ye-iti*, *nir-ye-ite*, *mar²-ye-iti*, *ma²r-ye-ite* Vd. 3.33 = Skt. *mṛiyátē*, again Av.  $\sqrt{kar-}$  'to make', *kir-ye-iti* Yt 10.109,



*kir-ye-iṅte* v 1 *ka'ir-ye-iṅte* Vd 3 9, cf. § 48 above The development in such cases evidently is

<i>*mṛ-ya-tē</i>	
Av <i>mar-ya-te</i> (or <i>-a'ir-</i> § 48)	Skt. <i>mṛ-i-yā-tē</i>
or <i>mir-ya-te</i> ( <i>-ir-</i> § 70)	<i>mīr-i-yā-tē</i>

§ 678. **Endings.** In Skt. the passive form assumes the middle endings, but some exceptions with active endings occur, cf Whitney, *Skt. Gram.* § 774. In Av. also, the middle endings are used but the active ones likewise are not very uncommon. Observe especially the MS variants in final *e*, *i* (§ 35 Note 2) *kiryeti*, *kiryete*. The intransitive passive force seems therefore to lie in the *ya*-element.

Note. An undoubted example of act. ending but passive force is *frā-yez-yāḥ* in Yt 13.50 *kahe vō urvā* (nom masc) *frāyez-yāḥ* 'of which one of you will the soul be worshipped?' Apparently also with active ending (from *√dā-*) *dayāḥ* (subjunct) Vd 3 32, *nī-dayaḥ* (impf) Yt. 12.17

#### Modes of the Passive

§ 679. The modes of the passive are the usual ones of the present-system; a complete list of forms, however, cannot be gathered from the texts

#### Passive Inflection.

§ 680. Examples of passive voice with middle and active endings are the following:

1. Indicative. a Pres Sg. 3. *ba'ir-yeite* v. 1 *ba'iryeti* 'he is borne', *kiryeti* v 1. *kiryete* 'it is made', Pl. 3. *kiryetiṅte* v 1 *ka'ir-yeiṅte* 'they are made' (§ 48) — Pret Sg. 2 *ma'ryaṇha* 'didst die' v 1 *ma'ryaṇha*, 3. *vī-sruyata* 'was heard', *nī-dayaḥ* 'was placed'

3 Subjunctive Sg. 3 *ma'ryāite* v 1 *miryaite*, *miryāiti* 'is destroyed, dies', *yez-yāḥ* 'is worshipped', Pl. 3 *ba'ryāṇte* 'they will be borne', *janyāṇte* 'they will be slain' Yt. 14 43.

5 Participle Av. *suyamna-* 'being advanced, saved'

Note From *√rai-* 'to cover' is found a form *nī-vō'ir-ye-ite* (v 1. *ōti*), —on *ō*, cf § 39

§ 681. A Perf. Pass Participle in *-ta* or *-na* also belongs to the passive conjugation See § 710 below.

§ 682. A Fut. Pass. Participle (Gerundive) in *ya-* is formed according to § 716 below.

§ 683. The Aorist Passive 3rd. Singular likewise falls under this formation. It is treated above, § 668.

### B. Causative.

§ 684 **General Remark.** In Av. as in Skt. the causative (*-aya-*), like the Denominative is identical in form with Cl 10, the latter being originally a causative formation. The causal is found in the Present-System

Note In Skt many of the so-called causatives do not have a strict causative value and are therefore reckoned as belonging to the Skt *cur-* Class (10), similarly in Av., a number of causative forms have been treated above under Class 10, cf. § 482 seq

§ 685. **Formation.** The present-stem of the causative is formed by adding the causal formative element *-aya-* to the root which is usually strengthened The strengthening of the root is subject to certain variations.

a. Internal or initial *a* before a single consonant is generally lengthened (*vṛddhi*), but sometimes it remains unchanged, thus Lengthened *ā*, Av. *√vat-* 'to comprehend', caus 'make known' *vātaya-* = Skt. *vālāya-*, Av. *√lap-* 'to warm, be warm', caus. 'make warm' *tāpaya-* = Skt. *tāpāya-*, Av. *√gam-*, *jam-* 'go, come' *jāmaya-* = Skt. *gāmāya-* (Whitney, *Skt. Gram* § 1042 g) —Unchanged *a*, Av. *√pat-* 'to fall, fly' *pataya-* = Skt. *patāya-*, Av. *√sad-* 'appear' *sadaya-* = Skt. *chadāya-*, Av. *√ap-* 'obtain', *āpaya-*, opp to Skt. *āpāya-*.

b. Internal and initial *a* before two consonants (i. e. long by position) remains unchanged Av. *√dahš-* 'to know, cause to know' *dahšaya-* = Skt. *daksāya-*, Av. *√vahš-* 'grow, cause to grow' *vahšaya-* = Skt. *vaksāya-*, Av. *√bañd-* 'bind' *bañtaya-* = Skt. *bandhāya-*, Av. *√zamb-* 'crush' *zambaya-* = Skt. *jambhāya-*.

c Final long *ā* disappears Av. *√stā-* 'to stand, cause to stand' *staya-* opp to Skt. *stlāpāya-*, cf Whitney, *Skt. Gram* § 1042 i.

d. Internal or initial *i, u* before single consonants (i. e. in light syllables) have the guṇa-strengthening Av. *√vid-* 'to know', caus 'inform' *vaēdaya-* = Skt. *vēdāya-*, Av. *√ruc-* 'light up' *raocaya-* = Skt. *rocāya-*.

e Final *u* (or *i*) receives the *vrddhi*-strengthening: Av *√sru-* 'to hear' *srāvaya-* = Skt. *srāvāya-*.

Note 1. The nasal of the present-stem (Cl. 9) appears in Av. *kərəntaya-* from *√kari-* 'to cut' as in Skt. *kṛntāya-*, cf. Whitney, *Skt. Gram.* § 1042 h. So also Av. *bunjaya-* from *√bu-* 'to release'

Note 2. The root *zā-* 'to let go' makes *zayaya-*, cf. Whitney, *Skt. Gram.* § 1042.

Note 3. Observe with lengthening instead of strengthening of root (§ 61 Note) GAv. *\*rūpayeṇti* 'they cause pain' (*√rup-*) = Skt. *rōpāyanti*, GAv. *\*rūdōyatā* 'he caused to lament' = Skt. *rōdhāyata*.

#### Modes of the Causative.

§ 686. The Causative shows the same modes, 1. Indicative, 2. Imperative, 3. Subjunctive, 4. Optative, including also 5. Participle, as the present-system naturally does.

#### Inflection of the Causative: Present-System.

§ 687. The causal in the present-system is inflected after the *a*-conjugation (thematic), see Cl. 10 above, §§ 481, 482 seq.

#### Other Causative Formations.

§ 688. To the causal formation belongs not only the causative of the present-system, but also a causal aorist (see § 652); possibly likewise a causative perfect (pluperfect), and some other parts.

§ 689. On the reduplicated Causative Aorist, see § 652 above.

§ 690. Possibly here belongs as Periphrastic Perfect (Plupf), Av. *bruvānha* 'he had frightened', see § 623.

§ 691. A causal derivative from *√hāp-* 'to sleep' is made by attaching the root *dā-* 'to make, do' in its causal form directly to the radical element, thus, Av. *habyayeṇti* 'puts to sleep'.

§ 692. Other causative derivatives made with root *dā-* (cf. § 691) but without causal form, are *ava-nhāb-dānta* 'he would cause to sleep' (*√hāp-*), *hṛaoḍdaṭ* 'caused to howl' (*√hṛus-*), *yaoḍdānti* 'makes pure' (*√yaoḥ-*).

§ 693. Some forms with causal signification but without the *-aya-* formation occur. Av. *vaḥṣaṭ* 'he caused to grow' Ys. 48.6 opp. to *vaḥṣ-aya-tō* 'they both cause to grow' Ys. 10.3.

§ 694. An occasional verbal noun (infinitive) or adjective (participle) is likewise to be noted under the causal formation. Av. *frasrūta-* 'made

famous, renowned', *\*ruvāṣṭa-* 'turned' Ys. 11.2 Cf Whitney, *Skt. Gram.* § 1051 seq.

### C. Denominative.

(Cf. Whitney, *Skt. Gram.* § 1053 seq.)

§ 695. Denominative verbs are formed from a noun-stem (substantive or adjective) by adding *-ya* or *-a* = Skt. *-yá* or *-a* to the stem. In Skt. the *-yá* is accented, but as there is no written accent in Av., it is sometimes hard to decide whether a certain given verb-form in *-aya* be really a denominative from an *a*-stem or not rather simply a causative. As to meaning, the denominative usually signifies 'to make, use, cause, be, or practise' that which the noun-stem itself denotes.

§ 696. Formation and Inflection. The denominative is found in the Present-System and is made 1 by adding *-ya* (= Skt. *-yá*), or more rarely 2. *-a* (= Skt. *-a*) directly to a noun-stem. The inflection is therefore that of the present-system *a*-conjugation (thematic).—Cf. Whitney, *Skt. Gram.* §§ 1054, 1068.

1. *ya* added. Av. *aša-* n. 'holiness' (*a*-stem) denom. *aša-ya-* 'to gain by holiness', *ašaye'ti* = Skt. *ṛtayá-*, Av. *vāra-* m. 'rain' denom. *vāra-ye-mu* 'I rain down',—Av. *aṇhu-* m. 'lord' (*u*-stem) denom. *aṇhu-ya-* 'to become lord of', *aṇhuyā'te*,—Av. *namah-* n. 'homage' (cons. stem) denom. *namah-ya-* 'do homage' *namahyāmahi* = Skt. *namasyá-*,—Av. *iṣud-* f. 'debt' (cons. stem) denom. *iṣud-ya-* 'incur a debt', *iṣūdyāmahi* = Skt. *iśudhyá-*.

2. Simple *a* added. Av. *pāti-* 'lord' (*i*-stem) denom. *paṭhy-a-* 'to possess as lord', *paṭhye'ti* = Skt. *pātiya-*,—Av. *hratu-* m. 'wisdom' (*u*-stem) denom. *hrāpw-a-* 'be wise', ptcpl. mid. *hrāpwāmnahe* 'of him that is wise',—Av. *fyāwlu-* m. 'mist' (*u*-stem) denom. *fyāwlu-a-* 'to fall as mist', *fyāwluṇtaē-ca* (§§ 63, 493, 582);—Av. *aēnah-* n. 'sin' (cons. stem) denom. *aēnah-a-* 'to commit sin', *aēnahā'ti* Ys. 9.29 opp. Skt. *ānas-yá-*.

Note. Final *a* of a noun-stem seems occasionally to disappear (cf in Skt. after *n* or *r*, Whitney, *Skt. Gram.* § 1059 e). Thus, Av. *baṣṣaza-ya-ti* etc. 'he practises healing' Yt. 8.43 (*baṣṣaza-* n.), *vāstryaē-ta* 'let him pasture' (*vāstra-* n.), *parṣsan-ye-ti* 'he asks' Yt. 8.15. So probably also

Av *pəʒanaʔti* 'he fights' (*pəʒana-* n., *pəʒanā-* f), cf. Skt *pṛtanyati*, Whitney, *Skt. Gram.* § 1060.

### D. Inchoative.

(Cf. Whitney, *Skt. Gram.* §§ 608, 747)

§ 697. The existence of the inchoative in Av., as in Skt., is shown by a few verbs. The inchoative sign is *s* = Skt. *ch* (§ 142) added directly to the root in its weak stage. The thematic *a*-inflection is then assumed. The instances of inchoative are comparatively so few that these inchoative *s*-forms have sometimes been reckoned as independent roots.

§ 698. Examples of Inchoatives. The formation and inflection is shown by the following instances.

Av. *√gam-*, *jas-* (1 e. *gṃ-s-*) 'to go, come' *ja-s-a-iti*, cf. βάσκετ = Skt. *gá-ch-a-ti*, Av. *√yam-*, *yas-* (1 e. *yṃ-s-*) 'come, reach' *ya-s-a-ite* = Skt. *yá-ch-a-tē*, Av. *√fras-*, *pṛs-* (1 e. *pars-s-*) 'ask' *pār-s-a-ite*, cf. Lat. *po(r)scit* = Skt. *pr-ch-a-ti*; Av. *√vah-*, *us-* (1 e. *us-s-*) 'to light up' *us-a-iti* = Skt. *uchát*, Av. *√tap-*, *tafs-* 'to warm, grow warm' *taf-s-a-ī*, cf. Lat. *tepesco*. Also a few others.

Note Observe the assimilation and loss of consonants before *s* in the following examples Av. *tərsati* 'he trembles' (1 e. *\*tərs-s-a-iti*), cf. Skt. *√tras-*, Av. *usaʔti* just above § 698 So Av. *hīsaʔ* 'he began to sweat' *√hid-* = Skt. *√svid-*. See §§ 184, 185 above.

### E. Desiderative.

(Cf. Whitney, *Skt. Gram.* § 1026 seq)

§ 699. The desiderative in Av. resembles the Skt. in formation and signification. The root is reduplicated and the formative element *-ha* (*-vha*, *-ša*, *-za*) = Skt. *-sa* as desiderative sign is added. The vowel of the reduplicated syllable is always *-i-* (*-ī-* § 21 Note); the initial consonant of the root in reduplicating follows the usual rules above § 465.

The root of the desiderative appears ordinarily in its weak grade; sometimes, however, in its strong (middle)

form. The desiderative is confined to the present-system, the inflection (*-ha*, *-sa*) is thematic.

§ 700 Examples of Desiderative Formation  
The instances of the desiderative are not very numerous; the following may be noted.

Av.  $\sqrt{ji-}$  'to conquer, win', desid  $jī-jī-ša-$  'seek to win over' = Skt.  $jī-jī-sa$ , Av.  $\sqrt{h̥nu-}$  'gratify, rejoice', desid  $ci-h̥nu-ša-$ , Av.  $\sqrt{inā-}$  'know', desid.  $zi-h̥nā-*vha-*$  (§§ 164, 465 Note 2) = Skt.  $jī-jñā-sa-$ , Av.  $\sqrt{dab-}$  'deceive', desid GAv.  $di-w-ša-$  (1 e.  $di-dbh-ša$  § 89) 'seek to deceive' = Skt.  $dīpsa-$ , Av.  $\sqrt{sac-}$  'teach, learn, can', desid  $sīša-$  (1 e.  $*sī-sk-sa-$ ) = Skt.  $sī-k-sa-$ . Likewise a few other forms, e.g.  $dīdar-ša-$  from  $\sqrt{darz-}$  'make firm',  $mīmaj-ša-$  from  $\sqrt{manj-}$  'magnify',  $vīvar-ša-$  from  $\sqrt{varz-}$  'do'.

§ 701. Examples of Inflection. These are confined to the present-system thematic.

1. Indicative a. Pres. i. ACT. Pl. 3 GAv.  $jī-jī-šantī$  Ys. 39.1 —ii. MID. Pl. 2  $dī-drag-šōduyē$  Ys. 48.7 —b. Pret. i. ACT. Sg. 2  $ci-h̥nu-šō$  Ys. 45.9 —ii. MID. Sg. 3  $dī dar-šatū$  'he held back' ( $\sqrt{dar-}$ )

2. Imperative 1. ACT. Sg. 3 GAv.  $vī-vīnygha-tū$  'let him seek to surpass' ( $\sqrt{van-}$ ) —ii. MID. Sg. 2 YAv.  $ni-mar-š-šavūha$

3 Subjunctive i. ACT. Sg. 1. GAv.  $ci-h̥nu-ša$  Ys. 49.1, 3 YAv.  $jī-jī-šā-tu$  —ii. MID. Sg. 3  $ni-mar-š-šā-tē$ .

5. Participle. i. ACT. GAv.  $ci-h̥nu-šant-$  Ys. 43.15 —ii. MID. YAv.  $zi-h̥nā-*vhamna-*$  § 465 Note 2

Note A Perf Participle of the desid. Act. is  $jah̥šavā$  'having the desire to slay' ( $\sqrt{jan-}$ ) ZPhl. Glossary p. 92.

## F. Intensive.

(Cf. Whitney, *Skt. Gram* § 1000 seq.)

§ 702. The characteristic features of the Intensive are reduplication and the unthematic inflection. In formation, the Intensive in Av., as in Skt., closely resembles the reduplicating class (Cl. 3) of the present-system; it is distinguished from Cl. 3 by having a strengthened reduplicated syllable.

§ 703 As regards the reduplication, the formation of the Intensive in Av. is twofold.

1. The reduplicated syllable is made by repeating the initial consonant followed by the radical vowel in a strengthened form (*a* being strengthened to *ā*, *-i* to *aī*, *ōi*, *-u* to *ao*).—Cf Whitney, *Skt. Gram.* § 1002

2 The reduplicated syllable is made by repeating the entire root—Cf Whitney, *Skt. Gram.* § 1002 11

§ 704. As regards the radical syllable itself, this assumes sometimes the strong form, sometimes the weak grade, according to the person or the mode in which it is found. The inflection as stated above is unthematic.

§ 705 Examples of Formation. As instances to illustrate the Intensive formation the following may be taken:

1 Strengthened Reduplication Av. *√part-* 'to fight', intens *pā-pṛṛti-*,—Av. *√dis-* 'show, teach' *daṣ-dōis-*, *daṣ-dis-* = Skt. *dē-dēs-*, *dē-dis-*, Av. *√vid-* 'find' *vōi-vid-* = Skt. *vē-vid-*,—Av. *√zā-* 'call' *zao-zao-* = Skt. *jō-hav-*.

2. Repeated Root Av. *√dar-* 'to tear' *dar-dar-* = Skt *dar-dar-*, Av. *√kar-* 'make' *car-kar-* = Skt *cār-kṛ-*, Av *√jā-* 'stream, flow' *jā-jā-* (in participle) opp Skt *cā-kṣar-*.

Note. An intensive with the *ya*-inflection (Cl 4 thematic) is to be found in the following instance Av. *√raṣ-* 'to wound', GAv. *īā-rāṣ-yeṇti* (indic) Ys 47.4, *rā-rāṣ-yqn* (subjunct) Ys 32.11, YAv. *rā-rāṣ-ya-ntō* (nom. pl ptcl) Yt. 11.6, but un-thematic GAv *rā-rāṣ-ō* (ptcl) Ys 49 2—cf, Skt *īā-rakṣ-*, see also Whitney, *Skt. Gram* § 1016 Similarly, Av *√yah-* 'be heated, boil' *yaṣṣya-* (1 e *yā-iṣ-ya-*) in the ptcl *yaṣṣyanti* = Skt. *yā-yas-*.

§ 706. Examples of Inflection. These are confined to the present-system unthematic, and they are mostly from GAv. Thus.

1. Indicative. a. Pres i. ACT. Sg. 1. GAv. *zao-zao-mī*; Pl. 1. GAv. *car-kar-mahī* Ys 58.4 → ii. MID. Sg. 1. GAv *vōi-vīd-ē*.—  
b. Pret. Sg. 3. *daṣ-dōis-t*.

4 Optative i. ACT. Sg 3. YAv. *dar-dar-yāḥ* (with str. rad. stem *-dar-* instead of expected wk. *-dṛ-*).

5. Participle i. ACT. YAv. *jā-jā-jā-nt-* (*a*-inflect.).

§ 707 Transfers to the *a*-inflection are found, e.g. Indic. Pres 3 sg. act. YAv. *naē-niṣ-aṭi* 'it removes', et al.

## VI. VERBAL ABSTRACT FORMS.

## Participle, Gerund, Infinitive.

§ 708 To the verbal system there also belong the Participle or verbal adjective, the Gerund, with Gerundive, and the Infinitive or verbal noun

## A. Participle.

1. Participle in *-ant*, *-at* (Act.), *-mna*, *-āna* (Mid.)

(Cf. Whitney, *Skt. Gram* §§ 583, 584 etc.)

§ 709. Participial forms in *-ant*, *-at* (i e *-nt*), fem. *-antī*, *-atī* in the Active, and forms in *-mna*, *-āna* (*-āna*) in the Middle, are found in each tense-system. As these attach themselves directly rather to the tense-systems, they have been discussed above under the respective systems, cf. §§ 488, 533 etc.

2. Passive Participle in *-ta*

(Cf. Whitney, *Skt. Gram.* § 952 seq)

§ 710. A passive participle or past passive participle, is made in Av, as in Skt, by adding the suffix *-ta* = Skt. *-tā* (accented) directly to the verbal root, which is subject however to certain euphonic changes. This verbal adjective in *-ta* (m. n.), *-tā* (f) is regularly declined according to the *a*-declension §§ 236, 243. Examples of the formation are Av. *pāta-* 'protected' ( $\sqrt{pā}$ ) = Skt. *pātā-*, Av. *garəpta-* 'grasped' ( $\sqrt{garw}$  § 74) = Skt. *grbhītā*; Av. *druhta-* 'deceived' ( $\sqrt{druj}$  § 90) = Skt. *drugdhā*.

§ 711. Treatment of the Root before *-ta*. The form of the root is subject to modification and is liable to vary before the added suffix. The following points may be noted—

1 The root very commonly (but not always) shows the weak form, if it has one, before *-ta*, a penultimate nasal is accordingly dropped Thus, with weak form, from Av.  $\sqrt{vac}$  'to speak' ptepl *əuhta-* = Skt *uktā-*, Av  $\sqrt{hu}$  'press out' *huta-* = Skt *sutā-*; —Av.  $\sqrt{pañj}$  'draw, drive' *pañta-*, Av  $\sqrt{hvañj}$  'encircle' *hvahta-* =



Skt *svakṛtā-*, Av *√band-* 'to bind' *basta-* (§ 151) = Skt. *baddhā-*. —Strong form or unchanged, Av *√dā-* 'to place' *dāta-* opp Skt. *lutā-*, Av. *√taš-* 'cut, form' *tašta-* = Skt *taṣṭā-*.

2 Roots in final *-ā* retain this Thus, Av *√stā-* 'to stand' *stāta-* opp Skt *sthitā-*, Av *√dā-* 'place' opp Skt *lutā-*, Av. *√snā-* 'bathe' = Skt *snātā-*, Av. *√pā-* 'protect' = Skt *pātā-*.

3 Roots in *-ar* often show MS variations between *-arəta* and *-arsta*, cf. § 47 Note Thus, Av. *√bar-* 'to bear' *barəta-*, *barsta-* (e g Ys. 62 9) = Skt *bhṛtā-*, Av *√star-* 'stretch, strew' *frastarəta-*, *frastarsta-*.

4 Roots in *-an*, *-am* in Av, as in Skt., often form *-ata* (i e *-ṇtā-*, *-ṇtā-*), sometimes they show *-āta*. Thus, Av *√jan-* 'to slay' *jata-* = Skt *katā-*, Av *√man-* 'think' *mata-* = Skt *matā-*, Av *√gam-* 'go' *gata-* = Skt *gatā-*, Av *zan-* 'beget, bear' *zāta-* = Skt *jātā-*.

5 But roots in *-an*, *-am* often retain the nasal (*m* being assimilated to *n* before *t*) Thus, Av *√kan-* 'to dig' *\*kaṇta-* (cf. also *kata-*) opp Skt *khātā-*, Av *√zan-* 'know' *\*zaṇta-*, Av *√gram-* 'be angry' *graṇta-*.

6 Sometimes a radical short *ū* appears as long *ū* before *-ta*, cf § 20 Thus, Av *√sru-* 'to hear' *srūta-* = Skt *srūtā-*, Av. *√dru-* 'run' *drūta-* = Skt *drūtā-*.

§ 712 The past participle in *-ita*, although common in Skt., hardly appears in Av; the instances Av. *darṣita-* Ys 57.11 = Skt *dhṛsitā-*, Av *raodita-*, *zarrita-* are best treated under Suffixes below, § 786 Note 1.

### 3. Passive Participle in *-na*.

(Cf Whitney, *Skt. Gram.* § 952.)

§ 713 The *na*-formation of the passive participle is very rare in Avesta. The instances are hardly distinguishable from adjectives. As examples may be given, Av. *√tan-* 'to stretch' *us-tāna-* 'upstretched' = Skt. *uttānd-*, Av *√ū-* 'be wanting' *ūna-* = Skt. *ūnd-*; Av. *√par-* 'fill' *parna-* = Skt. *pūrṇā-*.

### 4 Perfect Active Participle in *-vah*.

(Cf. Whitney, *Skt. Gram.* § 802.)

§ 714. The formation of the Perf. Act. Participle has been treated above under the Perfect-System, see §§ 611, 618, 399.

5 Perfect Middle Participle in *-āna*, *-āna*(Cf Whitney, *Skt Gram.* § 806)

§ 715 On the formation of the Perf Mid. Participle, see above under Perfect-System, §§ 611, 618.

**B. Gerundive and Gerund.**1 Gerundive (a) Fut Pass Participle in *-ya* (declined).(Cf Whitney, *Skt Gram* § 961)

§ 716 A declined derivative adjective with verbal force is made from some verbs by attaching the formative element *-ya* to the root. Such an adjective is regularly inflected according to the *a*-declension. In meaning, it often corresponds to the Latin form in *-ndus*, it is therefore commonly called a gerundive or future passive participle.

Examples are from Av *√iṣ-* 'to wish', a gerundive (vbl adj.) *iṣya-* = Skt *ṛiṣya-*, Av *√karṣ-* 'draw furrows, plow' *karṣya-* = Skt. *ḥṛṣya-*, Av *√va-* 'choose, believe' *vaṛya-* = Skt. *vārya-*. Other instances occur

2. Gerundive: (b) Fut. Pass Participle in *-tva*, *-ḥwa* (declined)(Cf Whitney, *Skt Gram* § 966 a)

§ 717. A declined derivative adjective of like signification (*-ndus*) with the preceding (§ 716) is made by adding *-tva*, *-ḥwa*, *-ḍwa* (§§ 94, 96, see also under Suffixes) directly to the root in its strong form. Such a verbal adjective is regularly inflected after the *a*-declension

Examples are Av *jaḥwa-* 'worthy to be killed' (*√jan-*) = Skt *hántva-*, Av *ḥṣnaoḥwa-* 'worthy to be satisfied' (*√ḥṣnu-*), Av *varṣtva-* 'to be done' (*√varṣ-*), *maqḥwa-* 'to be thought', *vaḥḍwa-* 'to be spoken'.

3. Gerund (Absolute) in *-ya* (indeclinable).(Cf Whitney, *Skt Gram* § 989 seq)

§ 718 A species of Gerund or Absolute (indeclinable) in *-ya* seems to occur in the following instances with *daḥpe* Av *aḥigaṛya* 'seizing' = Skt *agṛya*, Av *paṭiricya* 'throwing away' But cf Bartholomae in *B.B.* xv 237

**C. Infinitive.**(Cf. Whitney, *Skt. Gram.* §§ 538, 968.)

§ 719. The Infinitive is a verbal noun, an abstract derived from a verb. It is formed either directly from the root, or sometimes from a tense-stem. Such a derivative noun is used with an infinitival or a semi-infinitival force. The noun form is found most often in the dative case; sometimes, however, in other cases. The abstracts used as infinitives are most commonly cases of a substantive stem made by means of the suffix *-dī*, *-ti*, *-ah*; less often they are formed from stems in *-man*, *-van*, *-a*; or they are from suffixless stems.

§ 720. Examples of Infinitives or Verbal Nouns so used, are the following. Cf. also Whitney, *Skt. Gram.* § 970.

1. Ending Av. *-dyāi*, *-dyāi* dative = Skt. *-dhyāi*.

(Chiefly GAv., rare YAv)

From root GAv. *dārdyāi* 'for holding' (*√dar-*).—From pres stem GAv. *varzye'dyāi* 'to work', YAv. *vazā'dyāi* 'for driving' (*√vaz-*) Yt 15.28, *srāvayē'dyāi* 'to proclaim' Yt. 24.46.

2. Ending Av. *-tīze*, *-tayaē-ca* dative = Skt. *-tayē*.

(Only YAv, but frequent)

From root YAv. *anu-matīze*, *anu-matayaē ca* (§ 254) 'to think, according to' (*√man-*) = Skt. *ānu-matayē*, Av. *kərətīze* 'for making' (*√kar-*) = Skt. *kṛtayē*; Av. *bərətīze* 'for bearing', etc.

3. Ending Av. *-avhē* dative = Skt. *-asē*.

(Chiefly GAv.)

From pres stem GAv. *važnavhē* 'to see' (*√važn-*), *srāvayēhē* 'to repeat' (*√sru-*, causal), GAv. *avavhē*, GAv. *avavhē*, *avavhē-ca* 'to aid' (*√av-*).—From aor stem redupl., GAv. *vaocavhē* 'to speak' (*√vac-*).

4. Ending Av. *-maīne*, *-vaīne* dative = Skt. *-manē*, *-vanē*.

(GAv and YAv.)

From pres stem YAv. *staomaīne* 'for praising' (*√stu-*), GAv. *vidvanōi* 'to know' (*√vid-*) § 56 Also a couple of others.

5. Ending Av. *-āi* dative (*a*-decl.) = Skt. *āi*  
(GAv and YAv.)

From root. YAv. *jayāi* 'to win' (*√ji-*).—From stem. GYAv *fradapāi* 'to promote' (*√dā-*).

6. Ending Av. *-ē* dative (radical) = Skt. *-ē*  
(Chiefly GAv)

From root. GAv. *dūrēsōi* 'to see' (*√dars-*), *suyē, savōi* 'to profit, save' (*√su-*), *pōi* 'to protect'.

7. Ending *-te* locative  
(GAv and YAv.)

From root GAv. *ātē* 'to go to' (*√i-*) Ys 31.9 —From stem YAv *daste* 'to put, make' Vsp. 15.1.

§ 721. A number of other formations in the acc., gen., loc., cases of abstract nouns may be regarded as infinitives. For examples, see Geldner, in *K.Z.* xxvii. p 226; Bartholomae, in *K.Z.* xxviii. p. 17, *B.B.* xv. p. 215 seq.

## VII. PERIPHRASTIC VERBAL PHRASES.

§ 722. In the Av., there is an inclination occasionally to use periphrastic phrases made up by means of an adj., a participle or a noun, with a copula verb or auxiliary, instead of a regularly formed tense-stem. The auxiliary may sometimes even be omitted. The periphrastic phrase is chiefly found in YAv.; its presence, however, is recognized in GAv.—Cf. Whitney, *Skt. Gram.* § 1069 seq.

§ 723. The possible existence of a Periphrastic Perfect has been noted above, § 623.

§ 724. A number of Periphrastic Expressions made by means of an adjective, a participle, or a noun combined with a verb, deserve special mention

1. Periphrastic with Av *√i-* 'to go' = Skt. *√i-*, cf. Whitney, *Skt. Gram.* § 1075 a. GAv *stavas ayeñi* 'I shall praise' Ys 50 9.

2. With Av *√āh-* 'sit' = Skt *√ās-*, and Av. *√stā-* 'stand' = Skt *√sthā-*, cf. Whitney, *Skt Gram* § 1075 c. YAv. *upa.mastim āste* 'remains', *tē hūšēnti jārəjārənti* 'they keep flowing'

3 With Av  $\sqrt{ah}$ - 'be' = Skt.  $\sqrt{as}$ -, and Av  $\sqrt{bā}$ - 'be' = Skt  $\sqrt{bhū}$ -, cf Whitney, *Skt Gram.* § 1075 d GAv. *ahvā frī-nəmā* 'let us both pray to', 1 du injunct Ys. 29.5, GAv *hyāf cihšnušō* 'let one be gratifying' Ys 43 15, GAv *isvā hqs* 'being able, possessed of'; YAv. *pa<sup>r</sup>rikarəntuš avhəm* 'may be looking about', YAv. *yaoždayqn avhəm*. Cf. also *frao<sup>r</sup>istō* Yt. 13.25 —YAv. *yoš barānu a<sup>r</sup>wi vanyō* 'that I may be conquering', YAv. *yaoždāta būn* 'they become cleansed', *vavanō buye* 'become victorious'

4 With  $\sqrt{dā}$ - 'give, make, do' So apparently YAv *a<sup>r</sup>bīgairyā da<sup>r</sup>pē* 'I do accept', *pa<sup>r</sup>turicya da<sup>r</sup>pē* 'he does throw away' cf § 718

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## INDECLINABLES.

§ 725. **General Remark.** The indeclinable words in Avesta, correspond in general to those in Sanskrit and in the other Indo-Germanic languages. Under Indeclinables are comprised Adverbs, Prepositions, Conjunctions, and Interjections. These may be taken up in detail.

### A. Adverbs.

§ 726. The adverbs in Av, as in Skt., may be made either from a pronominal stem or from a noun-stem by means of a suffix, or their forms are merely crystallized cases of old or abandoned nouns.

#### 1. Adverbs made by Suffix.

(Cf. Whitney, *Skt. Gram.* § 1097)

§ 727. A number of adverbs are made by adding suffixes to a noun or an adjective stem, or especially to a pronominal stem. Their meaning is various.

##### a. Adverbs of Place.

(Cf. Whitney, *Skt. Gram.* §§ 1099, 1100.)

§ 728 The principal adverbs of place made by means of a suffix are:

Suffix Av *-tō* = Skt. *-tas*, Av *aiwistō* 'around' = Skt. *abhitas*.  
—Suffix *-pra* = Skt. *-tra*, Av *kupra* 'where' = Skt. *kútra*, Av. *hapra* 'along, with' = Skt. *satrā*.—Suffix *-da* = Skt. *-ha*, Av *ida* 'here, now' = Skt. *ihā*. Likewise a number of others

##### b. Adverbs of Time.

(Cf. Whitney, *Skt. Gram.* § 1103.)

§ 729. The number of temporal adverbs that are made by means of a suffix is not extensive but corresponds in proportion to the Sanskrit. Examples are.

Suffix GYAv. *-dā*, *-da* = Skt. *-dā*, *-dhā*, *-dha*, Av. *yadā*, *yada* 'when' = Skt. *yadā*; Av. *kadā*, *kadā* 'when?' = Skt. *kadā*. So Av. *ada* 'then' = Skt. *ādha*, *ādha*.

### c. Adverbs of Manner and Degree

(Cf. Whitney, *Skt. Gram.* §§ 1101, 1104 seq.)

§ 730. The adverbs of manner and degree made by means of a suffix are numerous.

Suffix Av. *-pā* = Skt. *-thā*, GYAv. *yaṭpā*, *yaṭpā* 'as' = Skt. *yāthā*, Av. *aṭpā*, *aṭpā* 'so' = Skt. *ātha* (*āthā*).—Suffix *-ī* = Skt. *-s* (Whitney, § 1105), Av. *īrī* 'thrice' = Skt. *trīs*.—Suffix *-ti* = Skt. *-ti* (Wh., § 1102), Av. *īti* 'thus'.—Suffix *-vaṭ* (acc. sg. advbl) = Skt. *-vat* (Wh., § 1106), Av. *vacastaṭivaṭ* 'after the manner of the text'. Similarly Av. *hakarī* 'once' = Skt. *sakṛt*.

### 2. Case-forms as Adverbs.

(Cf. Whitney, *Skt. Gram.* § 1110 seq.)

§ 731. Many adverbs in Av., as in Skt., are really only stereotyped cases of nouns, adjectives, or pronouns, used with an adverbial force.

#### 1. Accusative as Adverb—frequent (cf. Whitney, § 1111).

(a) From pron stem, Av. *i* 'even' = Skt. *it*, Av. *ka* 'how' = Skt. *kāt*, Av. *ci* particle = Skt. *cit*, Av. *cōi* (cpd. w. *i*) particle = Skt. *cēt*, Av. *nōi*, *naēda* 'not' = Skt. *nēt*.—(b) From adj stem, Av. *nūrqm* (acc. sg. f), *nūrsm* (acc. sg. n.) 'now, quick', cf. Skt. *nūnām*, Av. *aparam* 'hereafter' = Skt. *āparam*.—(c) From noun-stem, Av. *nqma* 'by name' = Skt. *nāma*.

2. Instrumental as Adverb (cf. Wh., § 1112): (a) From pron stem, Av. *yavata* 'as long' = Skt. *yāvaitā*, Av. *tā* 'by this, therefore', *yā* 'by which, whereby', *āi* 'thereby' (§ 431).—(b) From adj., Av. *daḥṣina* 'to the right' = Skt. *dāksinēna*; Av. *yesnyata* 'praiseworthy' (cf. Wh., § 1112 d), Av. *tarasca* 'across' (§ 287 above) = Skt. *tirascā*, Av. *fraca* 'forth' Ys. 9.8 (cf. § 287), cf. Skt. *prācā*.

3. Dative as Adverb (cf. Wh., § 1113) Av. *bityāi*, *ṣṛityāi* 'for second, third time', Vd 16.15, v. 1.

4. Ablative as Adverb (cf. Wh., § 1114). (a) From pron stem, *ā* (GAv), *āa* (YAv.) 'then' cf. § 431 above = Skt. *āt*.—(b) From noun-stem, *antara.naēmā* 'within'.—(c) From adj. stem, Av. *dūrā* 'from afar' = Skt. *dūrāt*, Av. *paškā* 'behind' = Skt. *paścāt*.

5. Genitive as Adverb—in temporal sense (cf. Wh., § 1115). Av. *hṣapō* 'at night'.

b. *Locative as Adverb* (cf Wh., § 1116) From noun and adj. stems, Av. *dūre*, *dūraē-ca* 'afar' = Skt. *dūrē*, Av. *asne*, *asnaē-ca* 'near'.

### 3. Miscellaneous Adverbs and Particles.

(Cf. Whitney, *Skt. Gram.* § 1122)

§ 732. A number of adverbial words, chiefly monosyllabic forms, deserve mention here. Examples are :

a. Place. Av. *kva* (*kava*) 'where' = Skt. *kvā*, Av. *haca* 'with, forth' = Skt. *sāca*, Av. *parəntarə* 'outside' Likewise some others, see § 728 above.

b. Time. Av. *nū* 'now' = Skt. *nū*, *nā*, Av. *možu* 'soon, quickly' (§ 38) = Skt. *maksū*, Av. *pascəltā* 'after'.

c. Manner. Av. *aəva* 'so' = Skt. *evā*, GAv. *nanā* 'differently, specially' (§ 17) = Skt. *nānā*, Av. *cū* 'how'.

d. Negative. Av. *mā* 'not' (prohibitive) = Skt. *mā*.

e. Asseverative. Av. *bā* 'indeed, truly', *bādā* 'even, indeed, always'.

### 4. Adverbial Prefixes.

(Cf. Whitney, *Skt. Gram.* § 1118 seq.)

§ 733. Here belong the verbal prefixes treated below (§ 749), some of which however show at times more or less distinctly their original adverbial value. Examples are :

Av. *aipi*, *aipi* (GAv.) 'even, for, afterward' = Skt. *āpi*, GAv. *aibi*, YAv. *a'wi* 'to, unto' (occasionally advbl) = Skt. *abhi*, Av. *ava*, *avā* (GAv.), *avō* (Ys. 30.10 extra metrum) 'down' = Skt. *āva*, *avās*, Av. *parō* 'forth, before, beyond' = Skt. *parās*, Av. *haca* 'with, forth' = Skt. *sāca*, Av. *upa'ri* 'above' = Skt. *upāri*.

## B. Prepositions.

(Cf. Whitney, *Skt. Gram.* § 1123 seq.)

§ 734. Prepositions in the sense of words that 'govern' oblique cases do not strictly exist in Avesta, any more than in Sanskrit. There are, however, a number of adverbial words which are used with the oblique cases and which define such cases more precisely. Their office is thus directive. These are termed Prepositions, and sometimes they seem really to govern the cases with which they stand.



§ 735. A fuller discussion of the Prepositions and of the cases with which they are used, belongs rather to Syntax. A mere enumeration of these forms in comparison with the Skt. is here given. Some of the words are case-forms used adverbially with a prepositional value, see under Syntax

#### Principal Avesta Prepositions

- aipi* (with acc., loc) 'upon, after, for', cf. Gk *ἐπί* = Skt. *ápi*  
*awi*, GAv *atī* (w acc, dat., loc) 'to, unto, upon', cf. *ἀμφί* = Skt. *abhi*  
*ada'ri* (w. acc) 'under, beneath', cf. Skt. *adhár* (adv.)  
*ana* (w acc) 'along, upon', cf. Gk *ἀνά*  
*anu* (w acc) 'along, after, according to' = Skt. *ánu*  
*anlar* (w. acc, instr, loc) 'between, among', cf. Lat. *inter* = Skt. *antár*  
*apa* (w dat) 'away, off', cf. Gk *ἀπό* = Skt. *ápa*  
*arām* (w. abl., Ys. 51.14) 'without', opp Skt. *áram*  
*avi*, *aoi* (w. acc., dat, gen) 'to, upon', (w abl) 'from', (loc) 'in'  
*ā* (w. acc, dat, abl, gen, loc.) 'hither, from, to, until' = Skt. *ā*  
*upa* (w. acc, loc) 'unto, in', cf. Gk *ὑπό* = Skt. *úpa*  
*upari* (w. acc., instr) 'above, over', cf. Gk *ὑπέρ* = Skt. *upári*  
*tarō*, *tarasca* (w acc) 'through, across', cf. Lat. *trans* = Skt. *tirās*, *tirascā*  
*pati* (w acc, instr, dat, abl., gen., loc.) 'to, at, for, with', cf. *πоти* = Skt. *prāti*  
*pari* (w. acc, abl.) 'around, from around', cf. *περί* = Skt. *pári*  
*para* (w acc, instr, abl., gen) 'before, from', cf. *πéπā* = Skt. *pārā*  
*parō*, GAv *parē* (w abl, gen, loc.) 'before, beside', cf. *πάρος* = Skt. *parás*  
*pasca* (w. acc., instr, abl, gen) 'after, behind' = Skt. *pascā*  
*pascazia* (w. acc.) 'after, following'  
*pasne* (w acc, gen) 'behind, on the other side of', cf. Lat *pōne*  
*maŋ* (w. instr, abl, gen) 'with' = Skt *smāt* (§ 140 above)  
*haca* (w acc, instr, abl, gen) 'with, in consequence of' = Skt. *sacā*  
*hapra* (w acc., instr, dat) 'with, along with' = Skt. *satrā*  
*haða* (w. instr, dat., abl) 'with, along with' = Skt. *sahā*.

§ 736. The Prepositions, as in other languages, are not infrequently placed after the case which they determine, instead of before it; they thus become 'Postpositions'. Examples are numerous:

Av. *apəm ā* 'to the water', *raocanəm pati* 'at the window', *ažāŋ haca* 'in accordance with righteousness', etc. Similarly in the loc case *-hva*, *-fva* = *su + a*, so *ahmya* 'therein' = *ahmi + a*. Others likewise.

§ 737 The abl phrase YAv. *aṇtarāḥ naēmāḥ* 'within' is employed, in addition to its adverbial use, also with a force that is practically equivalent to a preposition Av *aṇtarāḥ naēmāḥ yāraḥdrājō* 'within a year's time', *aṇtarāḥ naēmāḥ barəpriṣva* 'within the wombs'

### C. Conjunctions.

(Cf. Whitney, *Skt Gram.* § 1231 seq.)

§ 738. The conjunctions and particles of adverbial value have in part been treated above under Adverbs. It remains only to emphasize the conjunctive force of some of the most important Co-ordinates and Subordinates. They are mostly postpositive in position.

#### 1. Co-ordinate Conjunctions.

§ 739. The chief co-ordinate conjunctions, copulative, adversative, etc. are here noted

a Copulative Av *ca* 'and, que' = Skt. *ca*, Av *ca* .. *ca* 'both . and' = Skt *ca* .. *ca*, Av. *uta* 'also' = Skt. *utā*, Av. *uta* .. *uta* 'both . and' = Skt *uta* .. *uta*. Negative, Av *nōiḥ* 'not' = Skt *nēd*, Av. *nōiḥ* ... *nōiḥ*, *nōiḥ* ... *naēda*, *nava* . *nōiḥ* 'neither .. nor'.

b Adversative. The only one in use seems to be Av *tū* 'but, however' = Skt. *tū*

c Disjunctive Av *zā* 'or, else', e. g. Vd 12.1 = Skt. *vā*, Av. *vā* ... *vā* 'either . or' = Skt *vā* ... *vā*.

d Causal Av. *zī* 'for' (orig asseverative, and often so used in Av as in Skt) = Skt *hi*

e Illative. Here may be noticed Av *aḥa* 'so, therefore' = Skt. *ātha*. Perhaps also some others.

#### 2. Subordinate Conjunctions.

§ 740. The subordinate conjunctions, temporal, modal, final, etc., with adverbial force, have been noted above under Adverbs (§ 728 seq.), e. g. Av *yada* 'when', *yāḥa* 'as, that', etc. To these may be added the conditional conjunction Av. *yezi*, *yedzi* 'if' = Skt. *yādi*

**D. Interjections.**

§ 741. A few exclamations are worthy of notice; they are, in part, remnants of cases of unused words crystallized as Interjections. Examples are not numerous.

§ 742. The most important Interjections are: Av. *āi* 'O' (w voc.) = Skt. *āi*; Av. *ušta* 'hail' (an old loc.). Likewise a few others, probably originally case-forms of nouns or adjectives, e. g. Av. *āvōya* 'alas' (old instr), cf. *āvōya mē bāvōya* 'woe, woe indeed to me' Yt. 3.14; Av. *inja* 'ha, here', *tinja* 'ho, there'.

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## WORD-FORMATION.

### FORMATION OF DECLINABLE STEMS.

§ 743. **General Remark.** Words are made from roots either directly without an affix, or they are more commonly formed by means of added suffixes, or again by composition.

(1) Only a small proportion of declinable stems, however, are made directly from verbal or pronominal radicals in their bare root-form without any affix. The simple root does sometimes serve as a declinable stem (see discussion below, § 744), but this happens chiefly in compounds.

(2) The great majority of words, in Av. as in other tongues, is derived from radicals by assuming an affix (suffix or prefix). The root-part of the word contains the fundamental idea; the prefix or suffix modifies its meaning.

(3) A third method of making new words is by combining words already formed so as to build up a compound.

The formation of verbs and pronouns has been sufficiently treated above; attention is here given to the formation of noun-words.

### I. Suffixless Formation.

#### Root-Words.

(Cf. Whitney, *Skt Gram.* § 1147.)

§ 744. A limited number of declinable stems, nouns and adjectives, in Av. as in Skt, are made directly from a simple root without assuming any suffix. The suffix-

less stems have been discussed above, under Declension §§ 248, 261 etc. They occur oftenest as finals of compounds; they are therefore frequently made up with verbal prefixes.

As to signification, the root-words, as in Skt. (cf. Whitney, *Skt. Gram.* § 1147 a), are action-words, especially infinitives; or they may be nouns of agency. Sometimes they are adjectives.

§ 745. As examples of Root-Words without Suffix may be given:

Av. *vac-* 'voice, word' = Skt. *vác-*; Av. *druj-* 'deceit, Fiend' = Skt. *drúh-*; Av. *adruh-* 'undecieving' = Skt. *adrúh-*, Av. *avvi-šac-* 'following' = Skt. *abhi-šác-*.

Note 1. In Av, as in Skt., root-words at the end of a compound are subject to some variation (a) Internal *ā* is often lengthened, *anuš-hāc-* 'attending' — (b) Radical *i*, *u* remain unchanged. — (c) Roots ending in a short vowel including *-ar* usually assume a *i*, as in Skt. (cf. Whitney, *Skt. Gram.* § 1147 d), Av. *ābari-* title of a priest (*√bar-*), cf. Skt. *ābhṛt-*, Whitney, *Skt. Gram.* § 383 h. Similarly in the prior member of a compound, Av. *sruṭgaoša-* 'of listening ears' (*√sru-*), cf. Skt. *srūt-karṇa-*, Av. *jiṭaša-* (*√ji-*), cf. Whitney, *Skt. Gram.* §§ 1147 e, 383 h.

Note 2. Reduplication is perhaps to be sought in Av. *tū-tuc-*, cf. loc. pl. *tūluḥṣva* Vd. 6.51, cf. Skt. *tvác-*.

## 2. Derivation by Prefix and Suffix.

(Cf. Whitney, *Skt. Gram.* §§ 1118, 1136)

§ 746. Words are derived from radicals chiefly by the addition of prefixes and suffixes. The Prefixes and Suffixes may now be taken up in detail.

### PREFIXES.

#### a. Nominal Prefixes, Substantive and Adjective.

(Cf. Whitney, *Skt. Gram.* § 1121.)

§ 747. A number of prefixes are used in making new words of substantival or adjectival value out of words already formed; these may be called nominal or noun-

prefixes. The most important Nominal Prefixes (subst and adj) in Av. are *a-* negative, *hu-* 'well', *duš-* 'ill'

§ 748. Examples of nouns and adjectives formed with modifying nominal prefixes are.

Av *a-* negative (*an-* before vowels, *a-* before *v*, rare *ana-*) = Skt *a-*, *an-* e.g. Av *a-srušiti-* 'disobedience', Av. *an-arəpa-* 'wrong' = Skt *anartha-*, Av. *a-visti-* 'ignorance' = Skt. *dvitti-*, Av. *ana-marždika* 'unmerciful'.

Av *hu-* (occasionally *hao-*) 'well' = Skt. *su-* e.g. Av *hu-šiti-* 'prosperity' = Skt. *sukṣiti-*; Av. *hao-zaḫwa-* 'friendship'

Av *duš-* (sporadic *dəuš-*) 'ill' = Skt *duḥ-* e.g. Av *dušiti-* (i. e. *duš-šiti-* § 186) 'distress', sporadic Av. *dəuš-sravah-* 'inglorious'. Likewise a few others.

## b. Verbal Prefixes.

(Cf. Whitney, *Skt. Gram* § 1076 seq.)

§ 749. A number of verbal prefixes or so-called 'prepositions' occur in combination with verbs; they modify or define the meaning of these more clearly. Some of these prefixes were originally stereotyped cases of nouns that have assumed an adverbial character.

§ 750. The most important verbal prefixes in Av. are the following. The meanings given are of course only general and approximate. See Whitney, *Skt. Gram.* § 1077.

Ay *a'ti* 'past, over, beyond',  $\sqrt{bar-} + a'ti$  'bring over to' = Skt *āti*

*a'pi* 'upon, on',  $\sqrt{jan-} + a'pi$  'smite upon' = Skt *api*

*a'vi*, GAv *a'bi* 'to, upon, against',  $\sqrt{gam-} + a'vi, *a'bi* 'come upon' = Skt. *abhi*$

*anu* 'after, along',  $\sqrt{i-} + anu$  'go after' = Skt *anu*

*aṇtar* 'between, among',  $\sqrt{mrñ-} + aṇtar$  'interdict' = Skt *antár*

*apa* 'away, forth, off',  $\sqrt{bar-} + apa$  'bear away' = Skt *āpa*

*ava* 'down, upon',  $\sqrt{jan-} + ava$  'strike down' = Skt. *āva*

*avi*, *ai* 'to, upon',  $\sqrt{bar-} + avi$  'bring to'

*ā* 'to, unto',  $\sqrt{bar-} + ā$  'bring to' = Skt. *ā*

*upa* 'to, unto, toward',  $\sqrt{bar-} + upa$  'bring up' = Skt. *ūpa*

*us*, *uz* 'up, forth, out',  $\sqrt{bar-} + us, *uz* 'bring forth' = Skt. *úd*$

*nī* 'down, in, into',  $\sqrt{jan-} + nī$  'smite down' = Skt. *nī*

*nīš*, *nīž* 'out, forth, away',  $\sqrt{bar-} + nīš, *nīž* 'bring away' = Skt. *nīs*$

*para* 'away, forth',  $\sqrt{bar-} + para$  'bear away' = Skt *pārā*

*pa'ri* 'round about, around',  $\sqrt{bar-} + pa'ri$  'bear around' = Skt. *pāri*

*frā* 'forth, fore, forward',  $\sqrt{\text{bar-}} + \text{fīā}$  'bring forth' = Skt. *prā*  
*pa'ti* 'towards, against, back',  $\sqrt{\text{bar-}} + \text{pa'ti}$  'bring towards' = Skt. *prāti*  
*vī* 'apart, away, out',  $\sqrt{\text{bar-}} + \text{vī}$  'bear asunder' = Skt. *vī*  
*hqm*, *haṇ*, GAv. *hām*, *hāṇ*- 'together',  $\sqrt{\text{bar-}} + \text{hqm}$  'bear together' =  
 Skt. *sām*.

Note. Instances of stereotyped case-forms of a noun entering into verbal combination as prefix, are to be found e. g. Av. *yaoš* +  $\sqrt{\text{dā-}}$ , *yaoš-dā'ti* 'makes pure', cf. Av. *yaoš* Ys. 44.9, = Skt. *yōs*.

§ 751. The connection between the prefix and the verb, in Av. as in Vedic Skt. (Whitney, *Skt. Gram.* § 1081) is very loose; several words, therefore, often intervene between the prefix and the predicate, so that sometimes it is difficult to tell whether the prefix is to be connected directly with the verb or is to be regarded merely as an adverb: e. g. *apa haca aṣahibyō | miḥra barōiš* 'mayest thou, O Mithra, bring us away from distresses' Yt. 10.23, beside *apa-baraiti* 'he brings away' Vd. 5.38

§ 752. A repetition of the prefix is not uncommon, that is, the prefix may stand at some distance before the predicate and then be repeated in combination with the verb

As an example of such repetition compare, Av.  
*hqm vda šaētəm hqm bārayən* 'let them collect possessions together there' Vd. 4.44.

Note 1. In GAv. the metre shows that the second prefix is regularly to be expunged e. g. GAv. *hyaḥ hām vohū || mazdā [hām]-fraštā manavhā* 'when he conferred with Vohu Manah' Ys. 47.3. Again *hyaḥ hām cašma'nī [hām]-grabəm* 'when I conceived thee in mine eye' Ys. 31.8. Similarly *us ... [uz]-jən* Ys. 46.12, et al.

Note 2. In the case of a long predicate, when several subjects or objects belong to the same verb, the verb itself is sometimes expressed but once, the prefix being then repeated each time with the subject or object as the case may be e. g. *aya dašnaya fraorənta | ahurō mazdā ašava | frā vohu manō, frā ... fīā ... frā ...* 'Ahura Mazda professed his faith according to this law, Vohu Manah professed it, so did' etc Ys. 57.24.

§ 753. When the prefix immediately precedes the verb to which it belongs, the form of the prefix is sometimes

made subject to the rules of sandhi (see Sandhi, below); sometimes, however, it undergoes no change but is allowed to remain unaltered, cf §§ 51, 52 above. Thus.

(a) With Sandhi. Av. *√az-* 'to drive' + *ava*, *upa*, *para* may give *avāzōit* (*ava* + *az*), *upāzati* (*upa* + *az*), *parāzanti* (*para* + *az*),—Av. *√i-* 'to go' + *upa*, *para* gives *upāēta-* (*upa* + *ita*), *parāti* (*para* + *āti*);—Av. *√vac-* 'to speak' shows *paityaohta* 'he spoke' Ys. 9.2, and *a<sup>2</sup>pyūhda-* (*a<sup>2</sup>pi* + *u<sup>2</sup>hda*), cf. § 52 Note 1;—Av. *√hac-* 'follow', *upanhacati* (*upa* + *hac*),—Av. *√harz-* 'let go', *upanhar<sup>2</sup>zati*, *franhar<sup>2</sup>zati*

(b) Without Sandhi. Av. *√as-* 'to reach, obtain', *ava.ašnaoti*, *pa<sup>2</sup>ti.ašnaoti* (beside *frāšnaoti* with sandhi). Also many other examples.

Note 1. The metre sometimes determines whether sandhi is to take place, or whether the hiatus is to be allowed to remain, compare instances like *pa<sup>2</sup>ti apaya<sup>2</sup>* Yt. 8.38, *pa<sup>2</sup>ri.apaya* Yt. 10.105, et al.

Note 2 The forms *us*, *niš* (with voiceless *s*) are used chiefly before voiceless consonants, the forms *uz*, *niž* are used before voiced, but this rule is likewise by no means without exception. Thus Av. *uzba<sup>2</sup>ranti*, *uzuhšyau*, *nižb<sup>2</sup>arta*, so *a<sup>2</sup>zu<sup>2</sup>hda-* (*z* before voiced sounds), but *usaja-*, *nišqaya* Ys 50.12, *a<sup>2</sup>šuhda-* (*s* before voiced)

Note 3 The preposition Av. *ham* 'σύν' = Skt *sām* appears in various forms, the form being assimilated to the sound following: thus, *ham-* (before vowels), *hqm* (before labials and some other consonants), *han* (before gutturals, palatals, dentals), also *hām*, *hān* occur in GAv.—Examples are Av. *hamar<sup>2</sup>na-*, *hqmibārayan*, *han<sup>2</sup>kārayemi*, *hanjasanti*, *han<sup>2</sup>tacati*. Some exceptions to the law of assimilation occur, e.g. *ma<sup>2</sup>nyu.ham tašta-* 'constructed by the spirit', et al.

§ 754. Specially to be observed in compounds is the treatment of an original *s* after a prefix ending in *i*, *u*.

1. The original *s*, as expected, becomes *š* after *i*, *u*, cf Whitney, *Skt. Gram.* § 185 Thus, YAv. *ništāti* (*√stu-*) Yt. 14.42, YAv. *ništayeti* (*√stā-*) Yt. 10.109 (but GAv. *pa<sup>2</sup>tistavas* with *s* Ys. 50.9); Av. *a<sup>2</sup>wišāc-* 'accompanying' Ys 52.1 = Skt *abhiśāc-*, Av. *pa<sup>2</sup>tišmar<sup>2</sup>ma-* (v.l. *pa<sup>2</sup>tišmar<sup>2</sup>ma-*, *pa<sup>2</sup>ti.mar<sup>2</sup>ma-*) 'thinking upon' (Av. *√ma<sup>2</sup>-* = Skt *√smar-* § 140) Yt 10.86—Similarly in internal



reduplication, unless followed by *p* §§ 155, 109 Thus, Av *hišma-rənt-* 'remembering' But (with *sp*) Av. *hišpōsəntəm*, *hišpōsəmnā* 'spying' Yt. 8.36, Yt 10.45.

2 Frequently the peculiar writing *šh*, *šv* is found after *i*, *u*. It seems to be an attempt at etymological restoration. Thus, Av. *ānuš hac-* 'attending' Ys. 31.12 = Skt. *ānusāc-*, Av *a<sup>1</sup>wišhuta-* (v.1 *a<sup>1</sup>wiš huta-*) 'pressed haoma-juice' (Av *√hu-* = Skt *√su-*) Ys 11.3, Av. *pa<sup>1</sup>rišhašta-* 'encircled' Ys 11.8 = Skt *pa<sup>1</sup>riśvaktā-*, Av. *hušhaša* 'soundly sleeping' (§ 95) Ys 57.17 — Similarly in internal reduplication, Av *hišhašti* 'it clings' (*√hac-*)

3 Complicated are the following formations GAv. *niš-a-wharatū* 'let him protect' Ys 58.4 (beside Av *nī . . . hara<sup>1</sup>te* Ys 19.10), YAv *niš-a-whastu* 'he settles down' Ys 57.30 (beside *nišādayaš* Ys. 9.24), Av *pa<sup>1</sup>riawharšta-* 'imbrued' (beside v.1. *pa<sup>1</sup>riawharšta-*.)

## SUFFIXES

§ 755. Most derivatives, in Av as in other languages, are made by means of suffixes. These resemble the corresponding suffixes in Skt, and they may likewise be divided into two general classes:

a Primary Suffixes, or those added directly to original roots or to words resembling such.

b. Secondary Suffixes, or those added to derivative stems which have already been formed with a suffix

These two classes may now be taken up in detail.

### A. Primary Derivatives.

(Cf Whitney, *Skt. Gram.* § 1143)

§ 756. A Primary Derivative is a word that is formed by adding one of the so-called Primary Suffixes directly to an original root.

§ 757. Form of the Root The root to which the primary suffix is added may undergo more or less change in its form. Most generally the root is strengthened either to the *guṇa* or the *vrddhi* stage. Such variations

for the most part answer to corresponding changes in Skt.; they will not be taken up in detail here, reference may be made to Justi, *Handbuch der Zendsprache* pp 366—383

§ 758 Some general remarks, subject to exceptions, however, may be made with regard to the strengthening of the root.

(a) In Av, as in Skt, internal radical *a* is commonly vrddhied before the suffix *a*, but it commonly remains unchanged before the suffix *i*.

(b) Internal and initial *i*, *u* are gunated before the suffix *a* and *i*.

(c) Internal and final *i*, *u* are gunated before the suffixes *-ana*, *-ah*, *-pra*, *-pwa*, *-man*

(d) The root generally remains unstrengthened before the suffixes *-ta*, *-ti*, *-u*, *-hu*, *-ia*, *-van*, and in some other cases.

#### The Principal Primary Suffixes.

(Cf Whitney, *Skt. Gram.* § 1146 a)

§ 759 A list of the principal primary suffixes may here be given in connection with the Sanskrit, see Whitney, *Skt Gram.* § 1146 a. One or two of these here given might perhaps be further resolved and regarded as secondary, but it is found convenient to include them here.

1 -a	17 -uṣ	33 -ma
2 -an	18 -ā	34 -man
3 -ana	19 -la (-ika)	35 -ni
4 -a <sup>2</sup> ni	20 -ta (-da)	36 -mua, -mana
5 -ant (-ant)	-ita, -ata	37 -ya
6 -ar	21 -tar (-dar)	38 -yah, -iṣṭa
7 -ah	22 -ti	39 -yu
8 -ā	23 -lu	40 -ra
9 -āna (-āna)	24 -tra (-pra, -tra)	41 -ri
10 -i	25 -tva (-pwa)	42 -ru
11 -in	26 -pa (-da)	43 -va
12 -ina	27 -pi	44 -van (-pvan)
13 -iṣ	28 -pu	45 -vant (-pwant)
14 -iṣī	29 -na (-na)	46 -vah
15 -ī	30 -naḥ	47 -var (-vara)
16 -u	31 -ni	
-una	32 -nu	

## A few other Primary Suffixes.

§ 760. A few other suffixes occur sporadically and may also for convenience be classed under the primary division, though their secondary origin may be possibly traced. As examples may be taken

Suffix, Av. *-aya* in *zarādaya-*, Av. *-āra* in *dahjāra-*, Av. *-ura* in *razura-*, Av. *-tah* in *parštāh-* (Whitney, § 1152 a). Likewise some others.

## Discussion of the Primary Suffixes.

1. Av. *-a* = Skt. *-a* (Whitney, § 1148).

§ 761. With this suffix a great number of derivatives are formed. Their signification is various, they are adjectives, action-nouns, agent-nouns. The root is generally strengthened by *guṇa* or *vrddhi*. Examples are very numerous

Noun (masc., neut.). Av. *vāza-* 'strength' = Skt. *vāja-*, Av. *maēja-* 'cloud' = Skt. *mēghā-*, Av. *gaoša-* 'car' = Skt. *ghōṣa-*, Av. *cahra-* 'wheel' (neut.) = Skt. *cakrá-*.—Adjective. Av. *ama-* 'strong' = Skt. *āma-*; Av. *asāra-* 'headless'; Av. *aməša-* 'immortal' = Skt. *amṛta-*, Av. *draoja-* 'deceitful' = Skt. *drógha-*. Also many others.

2. Av. *-an* = Skt. *-an* (Whitney, § 1160).

§ 762. This suffix forms a limited number of neuter and masculine nouns of action and agency, including also a few adjectives. Examples are:

Noun. Av. *uḥšan-* m. 'ox' = Skt. *ukṣán-*, Av. *tašan-* m. 'shaper' = Skt. *tákṣan-*, Av. *urvan-* m. 'soul', Av. *masan-* n. 'greatness' = Skt. *mahán-*.—Adjective. Av. *vuṇdan-* 'not receiving', Av. *\*taurvan-* 'conquering'.

3. Av. *-ana* (*-əna*) = Skt. *-ana* (Whitney, § 1150).

§ 763. This suffix, as in Skt., forms many derivatives, nouns and adjectives of varied value. Roots in *i*, *u* commonly receive the *guṇa*-strengthening before this suffix.

Some of the adjectival derivatives made with this element can hardly be distinguished from participles. Examples are.

Noun. Av. *\*vanhana-* n. 'clothing' = Skt. *vāsana-*, Av. *hanja-mana-* n. 'assembly' = Skt. *saṁgha-mana-*, Av. *baḥana-* n. 'dish' = Skt. *bhāḥana-*, § 17, 30, Av. *maḥḥana-* n. 'dwelling', Av. *raocana-* n. 'light, window' = Skt. *īḍhana-*. — Adj. Av. *zayana-* 'wintry'.

§ 764. After an *r*, the Av. form *-na* answers in some instances to orig. *-ana*, while in others it corresponds to *-na* (i. e. *-na*, see § 802). These must be distinguished. As examples after *r*

(a) Av. *-na* = Skt. *-ana* (i. e. *-ana*), Av. *varna-* m. 'choice, belief' = Skt. *varṇa-*, Av. *hamṛna-* n. 'battle, conflict' = Skt. *samāraṇa-*. Likewise some others. But observe Av. *karana-* (*-ana*) 'side, shore' Yt. 5.38 etc. opp. to Av. *karṇa-* (*-na*) 'ear' Yt. 11.2 = Skt. *kārṇa-*, yet consult the variants

(b) Examples of Av. *-na* (i. e. *-na*) = Skt. *-na*, after *r*, are given below under *-na* § 802

4. Av. *-anu* = Skt. *-am* (Whitney, § 1159)

§ 765. Sporadic traces of the suffix *-am* in Av., as in Skt., are to be found. As example may be quoted:

Av. *duš-anu-* adj. 'evil' Vd 14.5.

5. Av. *-ant* (*-ant*, *-int*) = Skt. *-ant* (Whitney, § 1172).

§ 766. This is the suffix which forms the pres. and fut. participles. It has been sufficiently treated above, §§ 477, 514.

6. Av. *-ar* (*-ara*) = Skt. *-ar* (Whitney, §§ 169 a, 11511).

§ 767. This suffix forms a limited number of nouns, they are almost all of the neuter gender. It occurs likewise in adverbs and prepositions, probably there representing old case-endings. In some nouns the form becomes *-ara* by the *a*-transfer. The prefix *-ar* must be connected with *-an*, cf. § 337. Examples

Av. *vadar-* n. 'weapon' = Skt. *vādhar-*, Av. *zafar-* n. 'jaw', Av. *bažvar-*, *bažvara-* (*a*-inflection) 'thousand', Av. *nar-*, *nara-* m. 'man' = Skt. *nār-*, *nara-*. Observe the adverbs Av. *antar* 'between, inter' = Skt. *antār*, Av. *iḥa* 'immediately'.

7. Av. *-ah* = Skt. *-as* (Whitney, § 1151).

§ 768. From this very common suffix, in Av. as in Skt., a great number of derivatives are made. They are

chiefly abstract neuter nouns and some adjectives (probably originally distinguished from the latter by a difference of accent, cf Whitney, *Skt. Gram.* § 1151 e). The roots in *i, u* show *guṇa*-strengthening before this suffix. Examples are

Noun. Av. *avah-* n. 'aid' = Skt. *ávas-*; Av. *aēnah-* n. 'sin' = Skt. *énas-*; Av. *təmah-* n. 'darkness' = Skt. *támas-*, Av. *raocah-* n. 'light'.—Noun, Adjective. GAv. *dvaēšah-* n. 'hate', *dvaēšah-* adj. 'hateful' Ys. 43.8 = Skt. *dvéśas-*, Av. *vasah-* n. 'will', *vasah-* adj. 'willing' Ys. 31.11, cf. Whitney, *Skt. Gram.* § 1151 e. A feminine noun in Av, as in Skt, is Av. *ušah-* f. 'dawn' = Skt. *uśás-*, cf. § 357 above.

8. Av. *-ā* = Skt. *-ā* (Whitney, § 1149).

§ 769. This suffix makes feminine adjectives answering to masculine and neuter *a*-stems. It also makes a considerable number of feminine action-nouns. Its form is often obscured, as it frequently appears as *ā* §§ 25, 17, 18. Examples have been given under declension of fem. nouns and adjectives §§ 362, 243

9. Av. *-āna* (*-āna*) = Skt. *-āna* (Whitney, § 1175).

§ 770. This suffix is used in forming middle and passive participles; it has therefore been treated under the different tense-systems, §§ 477, 507 etc. Examples of participles mid. and pass. are:

Av. *isāna-* 'ruling' = Skt. *isāna-*; Av. *manhāna-* 'thinking' (aorist ptepl); Av. *yasāna-* 'worshipping', *pāpərtāna-* 'fighting'. Also others.

Note. A few noun-stems in *-an* also show *-āna* as a sporadic heavy form with *a*-transfer, e g. *arjāna-* 'male' § 310

10. Av. *-i* = Skt. *-i* (Whitney, § 1155).

§ 771. With this suffix a considerable number of derivatives are formed. They are adjectives and substantives.

The masculines are chiefly agent-nouns, the feminines are abstracts; there is an occasional neuter. The root generally shows the *guṇa* stage. Examples are—

Nouns. Av. *aži-* m 'dragon' = Skt. *āhi-*, Av. *kavi-* m. 'Kavi, king' = Skt. *kavi-*.—Av. *karši-* f. 'circle, circuit' = Skt. *kṛṣī-*, Av. *dāhi-* f. 'creation' = Skt. *dhāsi-*, Av. *maēni-* f. 'wrath, punishment' Ys. 31.15, 44.19 = Skt. *mēni-*.—Av. *aši-* n. 'eye' = Skt. *ākṣi-*.—Adjective. Av. *zari-* 'yellow, golden' = Skt. *hāri-*; Av. *darši-* 'bold', etc.

§ 772 On Av. *-ia* = Skt. *-ia*, see § 786 below.

§ 773 On Av. *-iti* = Skt. *-iti*, see § 789 below

11. Av. *-in* = Skt. *-in* (Whitney, § 1183).

§ 774. Only a few undoubted instances of this suffix as a primary derivative are noted, its use in secondary formation of possessives is more familiar (§ 835), though not so common as in Sanskrit. Quotable examples of the primary usage of this suffix are

Noun Av. *ka'inin-* f. 'maiden'.—Adjective. Av. *otacin* (in *aftlacinō*) 'flowing, running'.

12. Av. *-ina* = Skt. *-ina* (Whitney, § 1177 c)

§ 775. There are a few quotable derivatives that show this suffix. Examples are—

Adjective Av. *daḥḥina-* 'right' = Skt. *dāksuṇa-*; Av. *zairina-* 'golden' = Skt. *harṇā-*.

13. Av. *-iṣ* = Skt. *-iṣ* (Whitney, § 1153).

§ 776. A small number of neuter nouns are made by means of this suffix. Instances are

Noun Av. *baiziṣ-* n. 'cover, mat', cf Skt. *barhis-*, Av. *hadiṣ-* n. 'abode', Av. *vipiṣ-* n. 'judgment', *snatpiṣ-* n. 'weapon', cf § 359 above

14. Av. *-iṣī* = Skt. *-iṣī* (cf Whitney, §§ 1153, 1156 a).

§ 777. This suffix belongs perhaps rather under secondary derivation than under primary endings. It occurs in only one or two words and may best be mentioned here. It seems to answer as a corresponding feminine formation

(-iṣī) to the preceding -iṣ. The root is strengthened before it. Examples are:

Noun. Av. *təviṣī-* f. 'power, might' = Skt. *távisī-*,  
Av. *hāriṣī-* f. 'mother'.

§ 778 On -iṣta in superlatives see § 813 below.

15. Av. -ī = Skt. -ī (Whitney, § 1156).

§ 779 This suffix is to be sought in feminine nouns and adjectives, cf. also Whitney, *Skt. Gram* § 1156 b. Such feminines correspond for the most part to masc. and neut. stems in -a, -i or a consonant. Sometimes it is doubtful whether it would not be better to regard some of the nouns and adjectives as secondary in origin.

Noun Av. *maḥṣī-* f. 'fly', *vāḍī-* f. 'stream, river'.  
—Adjective. Av. *daēvī-* 'fiendish' = Skt. *dēvī-*; Av. *drivī-* f. 'poor' (§ 187, fem. to *driju-* m. n.). Likewise certain others, cf § 362.

16 Av. -u = Skt. -u (Whitney, § 1178).

§ 780. This suffix which closely resembles the corresponding one in Skt., forms derivative nouns and adjectives. The nouns are chiefly masculine. Examples are:

Noun. Av. *aśu-* m. 'branch, twig' = Skt. *aśú-*,  
Av. *iṣu-* m. 'arrow' = Skt. *iṣu-*; Av. *pasu-* m. 'small cattle' = Skt. *pasú-*, Av. *tanu-*, *tanū-* f. 'body' = Skt. *tanú-*, *tanū-*, Av. *maḍu-* n. 'honey' = Skt. *mádhu-*.  
—Adjective. Av. *pouru-* 'full' = Skt. *purú-*, Av. *vanhu-*, *vohu-* 'good' = Skt. *vasu-*, Av. *driju-* 'poor' Likewise others.

§ 781 On Av. -una = Skt. -una, see § 802 below.

§ 782 On Av. -ura = Skt. -ura, see § 816 below.

17. Av. -uṣ = Skt. -us (Whitney, § 1154)

§ 783. This suffix forms a few derivatives, they are chiefly neuter nouns. As examples may be quoted

Av. *arəduṣ-* n 'assault, battery', *garəbuṣ-* n 'milk', *tanuṣ-* n 'person' Ys. 43.7, cf. § 360. Add also *manuṣ-* masc. nom. propr.

18. Av. *-ā* = Skt. *-ā* (Whitney, § 1179)

§ 784 With this suffix only an occasional feminine noun is made. As an example may be quoted Av. *tanū-* (*tanu-*) f. 'body' = Skt. *tanū-* (*tanū-*)

19. Av. *-ka* = Skt. *-ka* (Whitney, § 1186).

§ 785. This suffix forms a few primary derivatives, they are nouns and adjectives. Its use in secondary derivation, as in Skt., is more common. Examples of *-ka* as primary suffix are

Noun Av. *aḍka-* m. 'garment, robe' Yt. 5.126 = Skt. *ātka-*,  
Av. *mahrka-* m. 'death' = Skt. *markā-*.—Adjective Av. *huška-*  
'dry' = Skt. *sūṣka-*.

20. Av. *-ta* (*-ita*, *-ata*) = Skt. *-ta* (*-ita*, *-ata*), Whitney, § 1176.

§ 786. The suffix *-ta* is used chiefly (1) in forming past-passive participles directly from the conjugation-stem as explained above under Participles, § 710 seq. It appears also (2) in a few general nouns and adjectives which show more or less of a participial character. The feminine form shows *-tā*. Examples are:

(1) Past-Passive Participles in *-ta*, see § 711 above.—(2) Nouns and Adjectives Av. *dūta-* m. 'messenger' = Skt. *dūtā-*, Av. *angušta-* m. 'toe' = Skt. *anguṣṭha-*, Av. *zasta-* m. 'hand' = Skt. *hāsta-*, Av. *aṣa-* n. 'right' (*-ṣa* = *-rta*, § 163) = Skt. *ṛtā-*, Av. *anāhitā-* fem. 'Anahita' nom. propr.

Note 1 The suffix Av. *-ita* = Skt. *-ita* (Whitney, § 1176 d) appears in a few adjectives e.g. Av. *zārīta-* 'yellow, green' = Skt. *hārīta-*, Av. *musīta-* 'great', perhaps in Av. *raodīta-* 'red'. Likewise in the ptcp. adj. Av. *darṣīta-* 'emboldening, daring' (*√darṣ-*) Ys. 57.11 = Skt. *dhr̥ṣītā-*, cf § 712 above

Note 2 A suffix *-ata* (stem *a + ta*) = Skt. *-ata* (Whitney, § 1176 e) may be assumed in a few nouns and adjectives which show partly a gerundive force. Av. *arəzata-* n. 'silver' = Skt. *rajatā-*, Av. *yazata-* m. 'adorable, divinity'.

Note 3 The suffix *-ta* is sometimes disguised as *-da* in accordance with certain phonetic changes, cf § 89 etc. Av. *varəzda-* 'grown great, mighty' (i.e. *vardh + ta*) = Skt. *varddhā-*. So Av. *drəwoda-* Yt. 13.11. Likewise *-rta* is often disguised as *-ṣa*, cf § 163.



21 Av. *-tar* (*-dar*) = Skt. *-tar* (Whitney, § 1182)

§ 787. This suffix is used in forming masculine, and a few feminine, nouns of agency and relationship, cf. § 321 seq. The suffix is attached directly to the root; and radical *i*, *u* are generally strengthened before it. There is a corresponding feminine *-prī* besides. Examples of *-tar* are.

(1) Nouns of Agency. Av. *dātar-* m. 'giver, creator' = Skt. *d(h)ātar-*; Av. *saotar-* m. name of priest = Skt. *hōtar-* et al. — (2) Nouns of Relationship. Av. *patar-* m 'father' = Skt. *pītār-*, Av. *mātar-* f. 'mother' = Skt. *mātār-*.

Note 1. The suffix *-tar* is sometimes disguised (cf § 163) Av. *bāṣar-* m 'eater', Av. *bāṣar-* m 'rider' = Skt. *bhārtar-*.

Note 2. Observe the form of the suffix in YAv. *dujdat-*, GAv. *dug<sup>4</sup>dar-* f 'daughter' Yt 17.2, Ys 45.4 = Skt. *duhitār-*.

Note 3. Observe *-tar* as neuter in infin. YAv. *vidōipre* Yt 10.82 (perhaps here *hai<sup>2</sup>pre* v.1 Ys 62.2).

22. Av. *-ti* = Skt. *-ti* (Whitney, § 1157)

§ 788. This suffix is used in forming a large number of feminine nouns, chiefly abstracts, and also an occasional masculine noun or adjective. The suffix is added directly to the root in its weak form. Examples are numerous

Noun. Av. *anumati-* f. 'thought, agreement' = Skt. *ānumati-*, Av. *cisti-* f. 'wisdom' = Skt. *cittī-*, Av. *stūti-* f. 'praise' = Skt. *stuti-*; Av. *supti-* f. 'shoulder' = Skt. *śūpti-*; Av. *partī-* masc. 'lord' = Skt. *pāṭī-*. — Disguised form, Av. *aṣi-* f. 'Rectitude' = \**ar-ti* § 163.

§ 789. A form Av. *-iti* = Skt. *-iti* (Whitney, § 1157 g) is found in a few words Av. *spaṣiti-* Yt. 19.6, *āskiti-* (cf § 32) Ys 44.17.

23. Av. *-tu* = Skt. *-tu* (Whitney, § 1161).

§ 790. With this suffix, in Av. as in Skt., are formed a number of abstract and concrete derivatives. They are prevaillingly masculine. The root is commonly strengthened before the *-tu*. Examples are:

Av. *yātu*- m. 'sorcerer' = Skt. *yātū*-; Av. *haētu*- m. 'bridge' = Skt. *śētu*-, Av. *hrātu*- m. 'wisdom' = Skt. *krātu*-; Av. *pītu*- m. 'food' = Skt. *pītū*-; Av. *van̄tu*- m a s c. 'spouse'; Av. *jyātu*- (fem.?) 'life' = Skt. *jīvātu*-.

24. Av. *-tra* (*-pra*, *-dra*) = Skt. *-tra* (Whitney, § 1185).

§ 791. The suffix *-tra* (*-pra*, *-dra*, *-dra*) forms numerous nouns, which are chiefly neuter, and a few adjectives. The root usually has the *guṇa*-strengthening, but sometimes it remains unaltered. The original form (1) *-tra* of the suffix is preserved only after sibilants or a written nasal (§ 78), otherwise it becomes regularly (2) *-pra* (§ 77, 2). The forms (3) *-dra* (in *-f<sup>h</sup>dr*-, *-h<sup>h</sup>dr*-) and *-dra* (in *-zdr*-, *-ždr*-) appear only under special circumstances, see §§ 79, 89, 90. The corresponding feminine is *-trā*. Examples are:

Noun. Av. *uštra*- m. 'camel' = Skt. *ústra*-, Av. *vastra*- n. 'garment' = Skt. *vāstra*-.—Av. *pupra*- m. 'son' = Skt. *putrá*-, Av. *hša<sup>h</sup>pra*- n. 'rule, kingdom' = Skt. *ksatrá*-.—Av. *yaoh<sup>h</sup>dra*- n. 'girdle' Yt. 15.54 (cf. § 79) = Skt. *yóktra*-; Av. *vah<sup>h</sup>dra*- n. 'word', cf. Skt. *vaktrá*-, Av. *važdra*- m. 'bearer'.—Adjective. Av. *fraourvaēštra*- 'productive'.—Av. *brōi<sup>h</sup>pra*- 'cutting' Yt. 10.130 etc (*√brī*-).—Av. *mazdra*- 'learned, wise' (§ 90), *sizdra*- Yt. 8.36; Vd. 13.2.

Note A few feminines with suffix Av. *-trā* = Skt. *-trā* (Whitney, § 1185 d) may here be noted. Av. *aštiā*- f. 'goad' = Skt. *āsīā*-, Av. *raopra*- f. 'libation' = Skt. *hūtrā*-.

25. Av. *-tva* (*-pwa*, *-dwa*) = Skt. *-tva* (Whitney, § 966 a)

§ 792 The suffix *-tva*, (*-pwa*, *-dwa* §§ 94, 96) is used (1) chiefly in forming the Gerundive, or declinable future-passive participle of adjectival value (Latin *-ndus*) as described above § 717. But it is found also (2) in a few abstract nouns. The feminine form is *-trā*, *-pvrā*.

1. Gerundive Examples of the suffix so used have been given above.—2. Noun Av. *staopwa*- n. 'praise', *dqstvā*- f. 'skill', *vq<sup>h</sup>pvrā*- f. 'herd'.

26 Av. *-pa* (*-da*, *-da*) = Skt. *-tha* (Whitney, § 1163).

§ 793. With the suffix *-pa* (*-da*, *-da* §§ 89, 90, 77 Note 3) are made, in Av. as in Skt., a number of action-nouns of different genders, and a few verbal adjectives with passive signification. The root usually appears in its weak form. The feminine is regularly *-pā*. Examples are:

Noun. Av. *raṣa*- m. 'chariot' = Skt. *rātha*-; Av. *hamarṣa*- m. 'foe', Av. *vīcīpa*- m. 'decision'; Av. *zapa*- m. 'birth'.—Av. *arṣa*- n. 'subject, thing' = Skt. *ārtha*-.—Av. *gāpā*- f. 'song, hymn' = Skt. *gāthā*-, Av. *gaēpā*- f. 'being, creature'; Av. *ciṣā*- f. 'penalty'.—Adjective. Av. *uḥḍa*- 'spoken, word' (§ 77 Note 3) = Skt. *ukhthā*-; Av. *praṣḍa*- 'gratified'; Av. *yūḥḍa*- 'girt, compact' Yt. 10.127.

Note 1. On Av. *-da* = orig. *-ta*, see § 786 above.

Note 2. The form *-apa* (probably thematic *a* + *pa*) = Skt. *-atha* (Whitney, § 1163 c) occurs in some words Av. *vaḥṣapa*- n 'growth' = Skt. *vaśātha*-.

27, 28. Av. *-pi*, *-pu* = Skt. *-thi*, *-thu* (Whitney, § 1164).

§ 794. The suffix Av. *-pi* = Skt. *-thi* occurs in one or two words, it is also disguised as *-ti*. The suffix Av. *-pu* = Skt. *-thu* is likewise quotable. Both of these elements are used in making nouns, the suffix being attached to the weak form of the root. Examples are

Suffix *-pi* Av. *ciṣi*- f 'punishment', Av. *aṣi*- f. 'dread, terror'.

So Av. *asti*- m 'minister', cf Skt. *ātithi*-, Av. *haṣti*- n. 'thigh' = Skt. *sákthi*-.—Suffix *-pu* Av. *luṣu*- m 'dweller, socius'.

§ 795 On the form *-pra*, see *-tra* § 791 above.

§ 796. On the form *-pwa*, see *-twa* § 792 above.

§ 797 On *-pwan*, see *-van* § 820 below.

§ 798. On the form *-pwant*, see below, § 821.

§ 799. On the form *-da*, see *-ta* § 786, and *-pa* § 793 above.

§ 800. On *-da* see above, *-pa* § 793.

§ 801. On the form *-dra* see *-tra*, *-pra* § 791 above.

29. Av. *-na*, (*-una*) = Skt. *-na*, (*-una*), Whitney, § 1177.

§ 802 The suffix *-na* is used (1) in making a few past-passive participles equivalent to those in *-ta*. It is

also employed (2) in forming some abstract nouns and likewise adjectives whose verbal character is easily recognized. The root is generally not strengthened.

(1) Passive Participle in *-na*. Examples of this formation have been given at § 713 above.—

(2) Noun. Av. *fraṣna-* m 'question' = Skt. *praśná-*; Av. *yasna-* m. 'sacrifice' = Skt. *yajná-*; Av. *hafa-* m. 'sleep' = Skt. *svápnā-*.—Av. *par-na-* n. m. 'wing' = Skt. *parná-*.—Av. *haēnā-* f. 'army' = Skt. *śēnā-*.—Adjective. Av. *majna-* 'naked' = Skt. *nagná-*; Av. *kamna-* 'few'. See also § 713.

§ 803 The suffix form Av. *-una* = Skt. *-una* (Whitney, § 1177 c), doubtless of secondary origin, is distinguishable in a few words. Av. *ta-runā-* 'young' = Skt. *táruṇa-*, Av. *a-runā-* 'fiery' = Skt. *aruṇá-*.

30 Av. *-nah* = Skt. *-nas* (Whitney, § 1152).

§ 804 The suffix *-nah* is perhaps somewhat more common in Av than in Sanskrit. It forms neuter abstracts. Radical *i, u* are strengthened before it, *a* remains unchanged. Examples are

Av. *raēḥnah-* n 'possession' = Skt. *rēkna-*; Av. *haṣnah-* n. 'splendor', Av. *draonah-* 'offering' = Skt. *dráviṇas-*, Av. *par-nah-* n (in *par-nahunīəm*) 'fulness' = Skt. *páriṇas-*, Av. *rafnah-* n. 'help, comfort'.

31 Av. *-nu* = Skt. *-nu* (Whitney, § 1158).

§ 805 With this suffix, as in Skt., are made a small number of nouns and adjectives. Strengthening of the root occurs. Examples are

Av. *varḥnu-* m and adj 'virile, male' = Skt. *vṛṣṇi-*, Av. *sraom-* f 'hip' = Skt. *srōṇi-*, Av. *fḥaom-* f 'fatness'.

32. Av. *-nu, (-ḥnu)* = Skt. *-nu, (-snu)*, Whitney, §§ 1162, 1194.

§ 806 With the suffix *-nu*, as in Skt., a small number of nouns or adjectives are made. Examples are

Av. *bānu-* m. 'light, ray' = Skt. *bhānū-*, Av. *gar-nu-* m. 'itch' = Skt. *gṛdhnū-*, Av. *tafnu-* m 'fever' = Skt. *tapnū-*.—Av. *daēnu-* f. 'female, cow' = Skt. *dhēnū-*.

§ 807. The suffix Av. *-ḥnu* = Skt. *-snu* (Whitney, § 1194) is likewise quotable. e. g. Av. *raoḥḥnu-* m 'light, brightness' = Skt. *rōcṣmū-*, Av. *pāsnū-* f. 'dust', cf. Skt. *pāśū-*.

33. Av. *-ma* = Skt. *-ma* (Whitney, § 1166)

§ 808. With this suffix a considerable number of derivatives are made, they are adjectives and nouns. The nouns are chiefly masculine. The root is often strengthened. Examples are

Noun. Av. *haoma-* m. 'haoma' = Skt. *sōma-*; Av. *aēšma-* m. 'fury', Av. *urūšma-* m. 'growth' — Av. *garəma-* n. 'heat' = Skt. *gharmā-*. — Adjective Av. *əbāma* 'shining' = Skt. *bhāma-*, Av. *tašma-* 'strong, swift', Av. *garəma-* 'hot' = Skt. *gharmā-*.

34. Av. *-man* = Skt. *-man* (Whitney, § 1168)

§ 809. The suffix *-man* in Av., as in Skt., forms a number of derivative action-nouns; most of these are neuter, a few are masculine. The root generally shows the guṇa-strengthening. Examples are.

Noun. Av. *asman-* m. 'stone, heaven' = Skt. *ásman-*, Av. *rasman-* m. 'column, rank' — Av. *nāman-*, *nqman-* n. 'name' = Skt. *nāman-*, Av. *vaēšman-* 'dwelling' (in *vaēšman-da* Yt 10.86) = Skt. *vāśman-*, Av. *taoḥman-* n. 'seed' = Skt. *tōkman-*, Av. *barəšman-* n. 'barsom'

35. Av. *-mi* = Skt. *-mi* (Whitney, § 1167).

§ 810. This suffix, as in Skt., is found in a very few masculine and feminine nouns. Examples are

Av. *varəmi-* m. 'wave, billow' = Skt. *ūrmi-*, Av. *dqmi-* m. 'creator' Ys. 31.8, Av. *əzāmi-* m. 'birth' = Skt. *jāmi-*. — Av. *bāmi-* f. 'earth' = Skt. *bhāmi-*, *bhāmī-*.

36. Av. *-mna*, *-mana* = Skt. *-māna* (Whitney, § 1174)

§ 811. This suffix is used in forming the middle (passive) participles of the different systems. It has been discussed above, § 709 etc. Furthermore on Av. *-mna*, *-mana* (Gk. *-μενος*) opp. to Skt. *-māna*, see § 18 Note 2.

37. Av. *-ya* = Skt. *-ya* (Whitney, § 1213).

§ 812. This suffix is used in making the Gerundive (fut. pass. ptcpl. § 716) and also verbal adjectives; likewise a few nouns. It is sometimes difficult, in Av. as in Skt., to distinguish the primary from the secondary deri-

vatives made with this suffix. The root is usually weak. The corresponding feminine form is *-yā*. Examples are:

Gerundive and Adjective (cf also § 716) Av *iṣya-* 'desirable' = Skt. *īśya*, Av. *jīvyā-* 'living, fresh' = Skt. *jīvyā-*, Av. *maīrya-* 'deadly', Av. *kaīhya-* 'true' = Skt. *satya-*, Av. *maīdya-* 'middle' = Skt. *mādhya-*.—Noun Av. *hahya-* n. 'grain' = Skt. *sasyā-*, Av. *qīḥyā-* fem. 'beam', cf. Lat. *antae*.

38. Av. *-yah, (-iṣṭa)* = Skt. *-īyas, (-iṣṭha)*, Whitney, § 1184.

§ 813 These suffixes are used respectively to form the comparative and superlative degree of a number of old adjectives. The form *-iṣṭa* is perhaps more strictly secondary, but as both forms are practically added directly to the crude stem (§ 365) it is more convenient to keep both together under the head of primary derivation. For examples, see § 365.

39. Av. *-yu* = Skt. *-yu* (Whitney, § 1165).

§ 814. This suffix is attached in forming a very few nouns. The root remains unstrengthened before it. Examples are

Noun. Av. *maīnyu-* m. 'spirit', cf. Skt. *manyú-*; Av. *māṛḥyu-* m. 'death' (*√mar-* + *t* as in Skt) = Skt. *mṛtyú-*, Av. *daīhyu-* *daīphu-* fem. 'country', cf. Skt. *dāsyu-*.

40. Av. *-ra* = Skt. *-ra* (Whitney, § 1188).

§ 815. This suffix is common, in Av. as in Skt.; numerous adjectives are formed by it; these adjectives may also be used as nouns of all three genders. The root is usually weak. Examples are.

Noun. Av. *vazra-* m. 'club' = Skt. *vāja-*, Av. *caḥra-* n. 'wheel' = Skt. *cakrá-*, Av. *hurā-* f. 'a drink' = Skt. *súrā-*.—Adjective. Av. *ugra-* 'mighty' = Skt. *ugrá-*, Av. *ciḥra-* 'bright' = Skt. *citrá-*, Av. *suḥra-* 'red' = Skt. *sukrá-*, Av. *gufra-* 'deep'.

§ 816. The form Av. *-ura* = Skt. *-ura* (Whitney, § 1188 f) used apparently as a primary suffix has sporadic traces. Av. *razura-* m. f. 'forest'. Perhaps also *arṇzūra-* n. nomen propr. Mt. Demāvand (*-ūra*).

41. Av. *-ri* = Skt. *-ri* (Whitney, § 1191)

§ 817 This suffix is found in a very few derivatives. Examples are. Av. *būri-* f. 'abundance', cf. Skt. *bhūri-*, Av. *tjri-* m. nomen propr.

42. Av. *-ru* = Skt. *-ru* (Whitney, § 1192).

§ 818. This suffix occurs in a very few words. Noun and adjective examples are quotable.

Noun. Av. *asru-* n 'tear' = Skt. *áśru-*.—Adjective. Av. *vanḍru-* 'desiring'. Uncertain *amru-*, *camru-*.

43. Av. *-va* (*-ḍva*, *-spa*) = Skt. *-va* (Whitney, § 1190).

§ 819. With this suffix are formed a few derivative adjectives and nouns. The root generally appears in its weak form. The suffix is sometimes disguised in *-spa*, *-ḍva* §§ 96, 97. The corresponding feminine form is *-vā*.

Noun. Av. *sarva-* m. nomen propr., cf. Skt. *śarvā-*; Av. *aspa-* m. 'horse' (§ 97) = Skt. *ástva-*, Av. *avhvā-* f. 'soul'; Av. *gaḍvā-* f. 'bitch'.—Adjective. Av. *haurva-* 'whole' = Skt. *sárva-*; Av. *hr̥aōḍva-* 'hard', Av. *vr̥ḍva-* 'high, arduous' = Skt. *ūrdhvā-*, Av. *aurva-* 'speedy'.

44. Av. *-van* (*-ḥwan*) = Skt. *-van* (Whitney, § 1169).

§ 820. The suffix *-van* is comparatively rare in Avesta. It forms derivative nouns and adjectives. The root remains unstrengthened. A *t* is added, as in Skt., to roots ending in a short vowel, including *-ar*; this gives rise to the form *-ḥwan* § 94. Examples are.

Noun. GYAv. *advan-*, *aḍwan-* m. 'way' = Skt. *ádhan-*; Av. *kr̥ḥwan-* m. 'doer' ( $\sqrt{kar} + t$ , see just above) = Skt. *kṛtvān-*; Av. *karḥvan-* f. n. 'clime, zone'.—Adjective. Av. *isvan-* 'able, potent' ( $\sqrt{is}$ ). With reduplication Av. *yōiḥwan-* 'active' (i. e. *ya-it-van* fr.  $\sqrt{yat}$ ).

45. Av. *-vant* (*-ḥwant*) = Skt. *-vant* (Whitney, § 1233 g).

§ 821. The ending *-vant* as primary suffix occurs in a few words, chiefly verbal adjectives. Some of these derivatives bear resemblance to an *ant*-participle of Cl. 8. As above (§ 820), a *t* is added after a root ending in a short vowel, including *-ar*; this gives rise to the form *-ḥwant* § 94. The weak form of the root is the rule. The suffix *-vant* sometimes seems to add the force of possession as it does when secondary. Examples are:

Av. *aurvant-* adj. and noun 'swift, courser' = Skt. *árvant-*; Av. *srunvant-* 'audible'; Av. *br̥zvant-* 'advantageous' (§ 31), Av. *vivāḥvant-* m. nomen propr. = Skt. *vivásvant-*; Av. *starḥwant-* 'levelling' ( $\sqrt{star} + t$ , see above), Av. *vibr̥ḥwant-* 'divided, having pauses' ( $\sqrt{bar} + t$  added).

46. Av. *-vah* (*-vāṇh-, -uš*) = Skt. *-vas* (*-vās, -us*), Whitney, § 1173.

§ 822 With the suffix *-vah* (*-vāṇh* str., *-uš* wk.) is made the perfect active participle. The root is reduplicated except in a few words which make the perfect without reduplication. For examples, see § 348 seq.

47. Av. *-var* (*-vara*) = Skt. *-vara* (Whitney, § 1171).

§ 823. With the suffix *-van* (*-vara*) are made a considerable number of neuter nouns. They commonly show a parallel stem with suffix *-van* (§ 820). The form *-vara* arises by transfer to the *a*-declension. Examples are

Av. *karṣvar-* n f. beside *karṣvan-* 'clime, zone', Av. *zafar-* (i. e. \**zap-var* § 95) n beside *zafan-* 'jaw', Av. *bažvar-* n beside *bažvan-* 'mynad'. So *miṣwara-* n (*-vara*) beside *miṣwan-* 'pair'. Observe Av. *sruvara-* (for *sruvara-* § 68) 'horned, Sruvara'.

## B. Secondary Derivatives.

(Cf. Whitney, *Skt. Gram.* § 1202 seq.)

§ 824. The so-called Secondary Suffixes are those which are added to make new derivatives from primary derivatives or words which already show a suffix. The forms thus arising are termed Secondary Derivatives. The great majority of them are adjectives, but often they are nouns.

§ 825. Form of the Stem. In assuming the secondary suffix the stem, though it is already prepared, may still undergo other changes in form.

(a) Final *-a* of a stem disappears before suffixes beginning with a vowel or *y*.

(b) Final *-i, -u* of a stem are generally strengthened before suffixes beginning with a vowel, though *u*, as in Skt., sometimes remains unchanged, cf. Whitney, *Skt. Gram.* § 1203 a, b.

(c) Final *-an* of the stem appears as *-an, -n*, depending chiefly upon the difficulty of pronunciation (cf. Whitney, § 1203 c): Av. *bar'smanya-* 'relating to the barsom', *vyāḥanya-* 'ruling in the council', Av. *vār'p'rajni-* 'victorious' (from *an*-stem), cf. Skt. *vār-traghna-*.



(d) The initial syllable of the stem receives the *vrddhi*-strengthening in secondary derivation less often in Av. than in Skt., cf. Whitney, § 1204. Examples of *vrddhi* (cf. § 60) are Av. *āhurī-* 'of the Ahurian', cf. Skt. *āsuri-*, Av. *māzdayasni-* 'belonging to the worship of Mazda', Av. *gāvyā-* beside *gaoya-* 'belonging to the cow', opp. Skt. *gāvya-* (§ 60 Note d), Av. *hāvam-* 'relating to Havana', Av. *ārītya-* 'belonging to a spear'. For guniforms, see above § 60 Note c.

#### The Principal Secondary Suffixes.

(Cf. Whitney, *Skt. Gram.* § 1207)

§ 826 A list of the principal secondary suffixes may here be given in connection with the Sanskrit, see Whitney, *Skt. Gram.* § 1207.

1 -a	11 -u	21 -na
2 -aēna (-aēni, -aim)	12 -ka (-aka, -ika)	22 -ma
3 -aona	13 -ta	23 -man (-mana, -mna)
4 -an	14 -tara, -tama	24 -mant
5 -ana (-āna, -ām)	15 -āt	25 -ya'
6 -aṇc	16 -ti	26 -ra
7 -i	17 -ḥa (-ḍa)	27 -va
8 -in	18 -ḥya	28 -van
9 -ina	19 -ḥwa	29 -vana
10 -ī	20 -ḥwana	30 -vaṇt

#### A few other Secondary Suffixes.

§ 827. A few other secondary suffixes occur sporadically and may for convenience be mentioned here.

Suffix Av. -*ṣva* in numerals, *triṣva-* 'a third', *capruṣva-* 'a fourth', *pantauḥva-* 'a fifth' Ys 19 7. Also Av. -*sa* = Skt. -*sa* (Whitney, § 1229), Av. *navasa-*, *iṣasa-*, *aṣṣasa-*.

1. Av. -*a* = Skt. -*a* (Whitney, § 1208).

§ 828. This suffix, in Av. as in Skt., is very common. It forms secondary derivatives from nouns or from adjectives. The derivatives thus made are chiefly adjectives denoting 'relating to', 'of', 'with'; but there are also numerous nouns, including patronymics.

The secondary *a* is especially common in compound words, transferring the whole compound to the *a*-declen-

sion; the treatment of that, however, does not really belong here. Examples of *a* as secondary suffix are.

Noun. Av. *haozāpwa-* n. 'the goodly company'; Av. *ayap̄ha-* m. n. 'iron' Ys. 11.7 = Skt. *āyasá-*; Av. *narava-* m. 'descendant of Naru' (patronym.).—Adjective. Av. *təman̄ha-* 'dark' = Skt. *tāmasa-* (w *vṛddhi*); Av. *uḫa-sm-a-* 'upon the earth' (*z'm-*) § 836.

Note Final *-i*, *-u* of the primitive generally, but not always, appear as *-ay-*, *-av-* before this suffix Thus, Av *kāvaya-* 'kingly' (*kavi-*) = Skt. *kāvya-*, Av. *dar̄ja.arštaya-* 'long-speared', Av. *ma'nyava-* 'spiritual' (*ma'nyu-*). But simple *y*, *v* in *staomya-* (fr *staonu-*), *haozāpwa-* (fr. *huzantū-*) above § 828

2 Av. *-aēna* (*-aēni*, *-aini*) = Skt *-ēna* (Whitney, § 1223 e)

§ 829 This suffix in Av makes adjectives of material, of Skt. *sāṃudhānā-*, Whitney, § 1223 e The form *-aēni* is found beside it in the same adjectives, the sporadic *-aini* appears to be a mere variation of the latter, cf § 193 Note 2. Examples are

Av *ayan̄haēna-*, *ayan̄haēni-* 'made of iron', Av. *ar̄zataēna-*, *ar̄zaini-* 'of silver'; Av *zaranaēna-*, *ar̄zaini-* 'golden'; Av *baṵraim-* 'of beaver-skin'.

3. Av. *-aona*, cf Skt. *-ana*.

§ 830. This suffix (perhaps primitive *u*-stem  $\dagger$  *ana* § 832) occurs in Av. *praētaona-* m. 'Thraetaona' = Skt *trāṭaṇā-*, Av *ar̄jaona-* m. nomen propr Yt. 13 117 (? cf. Skt *arhana-* n.), Av. *piṭaona-* m nomen propr. Perhaps also in Av *mar̄šaona-* adj 'deadly'.

4. Av. *-an* (cf. Skt. *-in*).

§ 831. This derivative suffix forming secondary nouns and adjectives occurs in a few words It corresponds in part to the Skt. suffix *-in*. A final stem vowel disappears before it. Examples are

Noun. Av. *maḫran-* m 'prophet', cf. Skt. *mantrin-*, Av. *hāvanan-* m. nomen propr—Adjective Av. *puḫran-* 'having a son', cf. Skt. *putrin-*, Av. *višan-* 'possessing a house'.

5. Av. *-ana* (*-āna*, *-ānī*) = Skt. *-ana* (*-āna*, *-ānī*), Whitney, §§ 1175 a, 1223 a, b.

§ 832. This suffix is a patronymic and is found chiefly in proper nouns and adjectives. Before *-ana* a final stem vowel *a* may be dropped, or it may coalesce with the

ending, thus giving *-āna*. A final *i* is strengthened before *-ana*. The form *-ānī* (*-ānī*) seems to be a corresponding feminine. The initial syllable is not always strengthened. Examples are:

Noun Av *jāmāspāna-* m. 'son of Jamaspa', Av. *gaorayāna-* m. 'son of Gaori' Yt 13.118, — Av. *vāhrīlāna-* m. 'Hyrcania', Av. *ahurānī-* f. 'daughter of Ahura'. — Adjective Av *hačcaṣpāna-* 'descended from Haecataspa', Av. *āpwyāna-*, *āpwyānī-* 'belonging to the Athwyas' (Skt *āptyā-*)

6. Av. *-aṇc*, *-ac* = Skt. *-aṇc*, *-ac* (Whitney, § 407 seq.).

§ 833 The ending Av. *-aṇc*, *-ac* (of verbal origin) is combined with prepositions and some other words to make a few derivative adjectives. It may practically be regarded as a secondary suffix. See § 287 above.

Av. *pa<sup>w</sup>rvanč-* 'advancing' (§ 287 above), Av. *franč-*, *fiac-* 'forward' = Skt. *prāñc-*, *prāc-*, Av. *nyanč-* 'downward' = Skt. *nyāñc-*, Av. *višvanč-* 'on all sides' = Skt. *viśvañc-*.

7. Av. *-i* = Skt. *-i* (Whitney, § 1221).

§ 834. With this suffix are made some derivative adjectives and substantives chiefly patronymic. They are formed from noun-stems in *-a*; and most of the examples show the *vṛddhi*-strengthening.

Noun. Av. *hāvani-* m. nomen propr. (cf. Av. *havana-* = Skt. *sāvana-*), Av. *uzdažzi-* m. beside *uzdažza-* 'heap', Av. *hvanhvzi-* m. 'blessedness' Ys 53.1. — Adjective. Av. *āhuiri-* 'of the Ahurian' (§ 60), cf. Skt. *āsuri-*, Av. *māzdayasni-* 'Mazdayasnian' (fr. *māzdayasna-*), Av. *vārəpražni-* 'victorious', cf. Skt. *vārtraghna-*; Av. *zāra-puštiri-* 'of Zarathushtra', Av. *raji-* 'belonging to Ragha' (*raja-*).

8. Av. *-in* = Skt. *-in* (Whitney, § 1230).

§ 835. The suffix *-in* is used as a secondary ending in Av, as in Skt., in forming possessive adjectives. They are not numerous. A final vowel disappears before the suffix. Examples are:

Av. *parənin-* adj. 'having a feather' (*parəna-*) Yt. 14.38 = Skt. *parṇin-*, Av. *myezdin-* 'having offering' Yt. 13.64, Av. *drujin-* 'possessed of a devil' (*druj-*) Yt. 4.7.

9. Av. *-ina* = Skt. *-ina* (Whitney, § 1209 c).

§ 836 A secondary suffix *-ina* (apparently an *a*-inflection of *-in*) may be assumed for a few nouns and adjectives. As examples.

Noun Av. *raṣiḥwina-* m. nomen propr.; Av. *uṣahina-* m. nomen propr. — Adjective. Av. *vacaḥina-* 'consisting of a word, verbal' Vd. 4.2 Similarly the ending *-inu* in Av. *maṣṣinu-* 'belonging to sheep' (fr. *maṣṣi-*).

10. Av. *-ī* = Skt *-ī* (cf. Whitney, § 1156 a)

§ 837. The primary derivatives in *-ī* have been treated above, one or two words however seem to show a more distinctive secondary origin, e. g. Av. *nāṛī-* f. 'woman' (observe *vṛddhi*) = Skt *nārī-*.

11. Av. *u*.

§ 838. The suffix *u*, used in forming secondary derivatives, is to be recognized in one or two instances Noun. Av. *hajdahhu-* m. 'satisfaction, fill' Ys. 52.9.

12. Av. *-ka* (*-aka*, *-ika*) = Skt. *-ka* (*-aka*, *-ika*), Whitney, § 1222 seq.

§ 839. With the suffix *-ka* are made a number of nouns and adjectives. The forms in *-aka*, *-āka*, *-ika* may conveniently grouped with it, cf. Whitney, §§ 1186 c, 1181 d. The corresponding feminine is *-kā*. As examples:

Noun. Av. *araska-* m. 'disorder', Av. *pasuka-* m. 'cattle, beast', Av. *draṣṣaka-* m. 'banner' (in *draṣṣakavaṇt-*); Av. *daḥāka-* m. nomen propr; Av. *maṣyāka-* m. 'man', — Av. *marāḍika-* n. 'mercy' (cf. Whitney, § 1186 c) = Skt. *mṛdīkā-*, Av. *aṇika-* m. n. 'face' = Skt. *ānika-*, — Av. *nāṛikā-* f. 'woman', Av. *paṛrikā-* f. 'fairy, Peri'. — Adjective. Av. *kaṣvika-* 'trifling', Av. *kutaka-* 'small'. Pronominal adj. Av. *ahmāka-* 'ours' = Skt. *asmāka-*; Av. *ḥīmāka-* 'your' = Skt. *yusmāka-*, cf. Whitney, § 1222 c.

13. Av. *-ta* = Skt. *-ta* (Whitney, § 1245 e).

§ 840. This ending as secondary suffix occurs in a few words, adjectival and substantival. Examples are:

Noun. Av. *ḥrita-* m. 'Thrita', cf. Skt. *trita-*; Av. *būḥyastā-* f. 'Bushyansta'. — Adjective. Av. *aḥavasta-* adj. 'righteous', m. 'righteousness', Av. *paṭṛta-* 'winged'.

14. Av. *-lara*, *-tama* = Skt. *-lara*, *-tama* (Whitney, § 1242).

§ 841. These suffixes are used respectively in forming the comparative and superlative degree of adjectives, the latter also in the ordinals *vīśqstāma-*, *satōtāma-*, *ha-*

*savrōtsma-*. The treatment of the stem-final before these endings has already been given. Examples, see §§ 364, 374.

15. Av. *-tāt* = Skt. *-tāt* (Whitney, §§ 1238, 383 k).

§ 842. This suffix makes feminine abstracts. Its independent origin is shown, for example, in Av. *yavaēca tātē* beside *yavaētātaēca* Ys 62.6, Yt 13.50, cf § 893. Examples:

Av *uparatāt-* f 'supremacy' = Skt *uparātāt-*, Av *haurvatāt-* f. 'completeness, Salvation' = Skt *sarvātāt-*. Likewise others.

16 Av. *-ti* = Skt *-ti* (Whitney, § 1157 h)

§ 843. The suffix *-ti* appears as secondary ending in a few words, the most important of these are the numerals. Examples are

, Av. *panwariti-* f 'bow' (cf *panvar-*), Av *hšvašti-* 'sixty' = Skt *ṣaṣti-*, Av *haptāti-* 'seventy' = Skt. *saptati-*; Av *navati-* 'ninety' = Skt. *navati-*, see § 366 above.

17 Av. *-pa* (*-da*) = Skt. *-tha* (Whitney, § 1242 d).

§ 844 The secondary suffix *-pa* is to be sought in one or two numeral and pronominal words. As examples Av *haptapa-* 'seventh' = Skt *saptātha-*, Av. *puḥḍa-* 'fifth', cf. Skt *pañc-a-tha-*, —Av. *avapa-* 'thus, so'.

18. Av. *-pya* = Skt. *-tya* (Whitney, § 1245 b).

§ 845 This suffix in Av, as in Skt, makes one or two derivative adjectives from prepositions and adverbs. As instances. Av. *a<sup>u</sup>wiḥya-* 'away, distant', Av *pasca<sup>u</sup>ḥya-* 'behind'.

19 Av. *-pwa* = Skt *-tva* (Whitney, § 1239).

§ 846. With this suffix, as in Skt, a few neuter nouns denoting 'condition', 'state' are formed from adjectives and nouns. Examples

Av. *awhuḥpwa-* n. 'lordship', Av *ratuḥpwa-* n. 'mastership', Av. *vavhuḥpwa-* n. 'good deed' = Skt *vasutvá-*.

20 Av. *-pwana* = Skt *-tvana* (Whitney, § 1240)

§ 847 This suffix is hardly more than an extension of the preceding, which it resembles in meaning. A quotable example is the abstract noun, Av. *nā<sup>u</sup>riḥpwana-* n 'marriage', cf Skt *patitvanā-*, Whitney, § 1240

21 Av. *-na* = Skt. *-na* (Whitney, § 1223 g)

§ 848 With this suffix a very few secondary derivatives are formed. Examples are:

Noun. Av. *ahuna-* m. 'the Ahuna formula' — Adjective. Av. *haya-* 'belonging to a well' Yt. 62, Av. *zrayana-* 'of the sea'; Av. *vahmana-* 'praiseworthy', Av. *airyana-* 'Aryan'

22. Av. *-ma* = Skt. *-ma* (Whitney, § 1224 b).

§ 849. With *-ma* as secondary suffix are made a few superlatives from prepositions, a few ordinal numerals, a small number of adjectives from nouns, and one or two derivative substantives likewise. Examples are:

Noun. Av. *spitāma-*, *spitama-* m 'Spitama'. — Adjective. Av. *apāma-* 'last' = Skt. *apamā-*, Av. *upāma-* 'highest' = Skt. *upamā-*, — Av. *fratma-* 'first' = Skt. *pṛathamā-* (Whitney, § 487 h), Av. *nāuma-* 'ninth' (§§ 64, 374) = Skt. *navamā-*, — Av. *dahyuma-* 'belonging to the country' (*dahyu-*), Av. *zantuma-* 'belonging to the tribe'.

23. Av. *-man* (*-mana-*, *-mna*) = Skt. *-man* (*-mna*), Whitney, §§ 1168 i, 1224 c

§ 850. A very few words show the suffix *-man*, or its variations *-mana*, *-mna*. The examples are

Noun. Av. *airyaman-* m 'connection, family, Airyaman', cf. Skt. *aryamān-*. — Adjective Av. *yātumana-* 'relating to a sorcerer', Av. *zaranumna-* 'angered' Yt. 10.47

24. Av. *-mañt* = Skt. *-mant* (Whitney, § 1235)

§ 851. The secondary suffix *-mañt*, like *-vant* below, is used in making a number of possessive adjectives from noun-stems. The noun-stems with which it is used, as in Skt., are chiefly *u*-stems. Examples are.

Av. *hṛatumant-* 'having wisdom' = Skt. *krátumant-*,  
Av. *gaomant-* 'having milk, flesh' = Skt. *gōmant-*,  
Av. *madumant-* 'rich in sweets' = Skt. *mādhumant-*,  
— Av. *arəpamant-* 'right, true to fact' (from *a*-stem),  
— Av. *afrašimant-* 'not progressing' (fr *i*-stem).

25. Av. *-ya* (*-aya*) = Skt. *-ya* (*-iya*, *-īya*), Whitney, §§ 1210, 1214, 1215.

§ 852. The suffix *-ya* corresponds to Skt. *-ya*, *-iya* (§ 68, 1), and forms a large number of secondary deriva-

tives. These are chiefly adjectives; less often they are nouns. The *vṛddhi*-strengthening which is often found in Skt. (Whitney, § 1211) is almost wanting in Avesta. The feminine form is *-yā*.

Before this suffix, the stems in *-a*, *-ā*, drop their final vowel; the stems ending in *-u* retain the *u* unchanged, unless it unites with a preceding *t* into *pw*, § 94.

A few forms in *-aya* occur, either by retention of stem-*a*, or by extension (§ 68 Note 3), compare Skt. *-iya*, Whitney, § 1214. Examples of *-ya* are:

Noun. Av. *aīþrya-* m. 'pupil', Av. *nāuwaīþya-* n. nomen propr., cf. Skt. *nāśalya-*; Av. *vāstrya-* adj. 'farming', m. 'farmer', — Av. *anhuṃyā-* f. 'lordship'. — Adjective. From *a*-stem: Av. *āhūrya-* 'lordly' (observe *vṛddhi* fr. *ahura-*) Yt 13.82, 14 39, Av. *agrya-* 'topmost' = Skt. *āgrya-*, *agryā-*; Av. *haomya-* 'relating to haoma' = Skt. *sōmyā-*; Av. *hīþrya-* 'kingly' = Skt. *kṣātriya-*; Av. *yesnya-* 'revered' = Skt. *yajñiya-*. — From *ā*-stem. Av. *hañnya-* 'belonging to an army' = Skt. *sēnya-*, Av. *gažþya-* 'material, earthly'. — From *u*-stem: Av. *raþwya-* 'reasonable', cf. Skt. *ṛtviya-*; Av. *poṛruya-* 'first' = Skt. *purvā-*; so Av. *gaoya-*, *gāwya-* 'belonging to the cow' = Skt. *gāwya-*. — From consonant stem: Av. *vīrya-* 'of the clan' = Skt. *viśyā-*.

Note Observe the few forms that show *-aya* as remarked upon just above § 852 c. Examples are. Noun. Av. *zarādaya-* n. 'heart' = Skt. *hṛdaya-*; Av. *zarəmayā-* adj. 'green', n. 'verdure', cf. Skt. *harmyā-*. — Adjective. Av. *aspaya-* (acc. *aspāēm*) 'belonging to a horse' = Skt. *āsuya-*; Av. *nāvaya-* 'flowing, navigable' = Skt. *nāvyā-*, cf. § 68 Note 3.

26. Av. *-ra* = Skt. *-ra* (Whitney, §§ 1226, 474).

§ 853. This suffix occurs in a very few words, chiefly pronominal derivatives. Examples are:

Av. *aðara-* adj. 'under, lower' = Skt. *ādharma-*; Av. *apara-* adj. 'later, behind' = Skt. *āpara-*; Av. *uþara-* adj. 'further, above' = Skt. *ūpara-*. Probably Av. *hazaurra-* adj. and n. 'thousand' = Skt. *sahāsra-*. Observe Av. *ahura-* m. 'lord, Ahura' = Skt. *āsura-*.

27. Av. *-va*, (*-vya*) = Skt. *-va*, (*-vya*), Whitney, § 1228.

§ 854 The ending *-va* as secondary suffix occurs in a very few adjectives. These must be distinguished from orig *u*-adjectives transferred to the *a*-inflection. Examples of *-va* as secondary suffix are:

Av *ajrava-* 'belonging to the head' (*ajra-*), Av. *bānava-* 'belonging to the tail' (*buna-* § 185)

Note. The suffix Av *-vya* = Skt *-vya* (Whitney, § 1228 c) is disguised in one or two words, names of kindred. Av. *biātūrya-* m. 'uncle' § 191, cf Skt. *bhrātṛvya-*.

28. Av. *-van*, (f. *-va'rī*) = Skt. *-van*, (f. *-varī*), Whitney, § 1234.

§ 855. A few secondary derivatives are made with the suffix *-van*. They show also a corresponding feminine *-va'rī*. Examples are:

Av *aṣavan-* adj. m, *aṣava'rī-* (beside *aṣaonī-*) adj f. 'righteous' = Skt *ṛtāvan-* (f. *-varī*), Av. *āpravan-* m 'priest' = Skt *dītharvan-*, Av *haptō karṣvan-* n. 'seven karshvars', Av. *haptō.karṣva'rī-* 'belonging to the seven karshvars'.

29. Av. *-vana* = Skt. *-vana* (Whitney, § 1245 l).

§ 856. This suffix arises apparently by transfer of the preceding *-van* to the *a*-inflection. It bears also a relation to *-var* § 337 It is to be recognized in a couple of instances Av *āfrivana-* n. 'blessing', Av *panvana-* m. 'bow', Av. *hōḍpravana-* adj. 'splendid'.

30. Av. *-vaṇt* = Skt *-vant* (Whitney, § 1233).

§ 857. The suffix *-vaṇt* is closely akin to the suffix *-maṇt*, and like the latter it is used in making a large number of possessive adjectives from nouns. The suffix *-vaṇt* is used with *a*-, *i*- and consonant stems, *-maṇt* being employed chiefly with *u*-stems as noted above § 251. Examples are numerous:

From *a*-stem: Av. *amavaṇt-* adj. 'strong' = Skt. *āmavant-*; Av. *puḍravaṇt-* 'having a son' = Skt. *pu-travānt-*; Av. *haomavaṇt-* 'having haoma' = Skt *sōma-vant-*.—From *i*-stem: Av *frazavāntivaṇt-* 'having offspring'; Av. *nārivant-* 'having a wife'; Av. *raēvaṇt-* 'radiant' = Skt. *rēvānt-* —From consonant stem. Av. *aojanhvaṇt-*, *aojōnhvaṇt-* 'mighty' Ys. 57.11, Ys. 31.4 = Skt. *ōjasvant-*, Av. *təmanhvaṇt-* 'dark' = Skt. *tā-masvant-*, Av *paēmavaṇt-* 'with milk' (*paēman-*), Av. *arṣnavant-* 'possessing a stallion' (*arṣan-*).



Note 1. A trace of the lengthening of the final vowel before *-vant* (cf. Whitney, § 1233 d) is to be found in Av. *zairinyāvant-* 'producing verdure' Yt 7 5, cf. Skt. *vr̥ṣṇyāvānt-*. So Av. *yuṣṇmāvant-*, *ḥṣṇmāvant-*.

Note 2. A few words, chiefly pronominal derivatives in *-vant*, have the meaning 'like to', 'resembling', cf. Whitney, *Skt. Gram* § 1233 f. Examples are Av. *mavānt-* 'like me' = Skt. *māvant-*, Av. *puvāvant-* 'like thee, your Grace' = Skt. *puvāvant-*. So also Av. *visatuvānt-* 'twenty-fold', Av. *satavaṇti-* 'hundred-fold', § 376

## FORMATION OF COMPOUND STEMS.

§ 858. **General Remark.** Compounds, Verbal and Nominal, occur in Avesta as in Sanskrit, but in Av. since most words are written separately in the MSS. and each is followed by a point, the compounds are not always so easily recognized as in Skt., nor are the rules of Sandhi so rigorously carried out

Verbal Composition has been sufficiently treated above, § 749 seq ; it is necessary here to take up only the Noun-Compounds.

Note. In printed texts the compounds are differently marked in different editions, Geldner's Avesta has the compound united in printing and retains the separating point ( ), Westergaard likewise but a small dash (-) is used, Spiegel's edition does not designate the compounds

### NOUN-COMPOSITION.

§ 859. Noun-compounds have either a substantival or an adjectival force. They consist usually of two members, more rarely of three (§ 894), e. g. *drva-aṣa-ciṣra* 'the sound offspring of righteousness' The members which enter into composition may be nouns, adjectives, or indeclinables, or they may be parts of a verb, either radical or participial. The final member of the compound receives the inflection. The first member is subject to some modification in form, generally assuming the weak grade.

§ 860. Examples of different combinations, nouns, adjectives, etc., entering into composition are:

Av *vīspati* (subst + subst) m 'lord of the clan' = Skt *viśpātī*;  
 Av. *darəjō bāzu-* (adj + subst) adj. 'longimanus' = Skt. *dīrgha-*  
*bāhu-*, Av *vīspō bāmya-* (adj + adj) adj 'all-shining', Av *hvaspa-*  
 (indecl + subst) adj 'well-horsed' = Skt *śvāsva-*, Av *raṇāzštā-*,  
*raṇāzštār-* (subst. + rad) m. 'warrior standing in chariot' = Skt.  
*rathēśthā-*, Av *māśnāpiš-* (rad + subst) adj 'having weapons  
 laid down', Av. *starəto barəsmān-* (ptepl. + subst) adj. 'with out-  
 spread barsom' Likewise some other combinations.

### Union of the Members of Compounds.

#### a. Contraction and Hiatus.

§ 861. The rules of Sandhi for concurrent vowels and consonants are in great measure carried out, though sometimes they are disregarded. Hiatus, for example, is at times allowed to remain between concurrent vowels.

§ 862. Examples of the different methods of treatment of vowels are—

With Contraction or Resolution. Av *aurušāspa-* 'having white horses' (*auruša* + *aspa*), Av. *auryāma-* 'over-mighty' (*aurya* + *ama*), Av. *paityāsti-*, *paityasti-* (v.1 *paipi asti-*), *paityesti-* 'repetition' (*paipi* + *ast*) Ys. 53.3, Afr 1.8, Vd 22.13, so Av *uītyaojana-* beside *uīti aojana-* 'thus speaking', Av. *paityaošta* beside *paipi aošta* 'he answered', Av *mazdaošta-* 'spoken by Mazda' (*ma* + *ušta*) Ys 19.16. — With Hiatus. Av. *asu.aspa-* 'swift-horsed' = Skt *śvāsva-*, GAv *ciṇrā.avah-* beside YAv. *ciṇravah-* 'manifestly aiding' Ys. 34.4, Ny 3 10, Av. *hšvrvw.āšu-* 'having darting arrows'. See §§ 51, 52 above.

Note. In the Gāthās, as is shown by the metre, all contractions in compounds are to be resolved. See § 51 Note 2.

§ 863. Examples of consonant Sandhi in compounds are common. The following examples illustrate the interchange of voiced and voiceless § 74. Observe orig. s.

Av *duškarəta-* 'ill-done' = Skt. *duṣkṛtā-*; Av. *dušciṇra-* 'of evil seed', Av *dužušta-* 'ill-spoken' = Skt. *duruktā-*, Av *duždaēna-* 'of evil conscience', Av *vavhazdāh-* 'giving what is best'.

#### b. Treatment of the prior Member.

§ 864. Owing to the tendency in Av. to write all words separately the connection between the parts of the

noun-compound is much looser than in Skt.; hence the frequent variations in the form of the prior member. Observe particularly that the first member often assumes the form identical with its nominative singular. The principal points may be presented in detail.

§ 865. Final *-a* of the stem may remain unchanged before consonants, but more often it appears as *-ō* like the nominative. Occasionally, though more rarely, it is lengthened. Examples are.

Av. *hasaurā.gaoša-*, *hasaurō.gaoša-*, *hasaurā.gaoša-* 'thousand-eared' Yt 17.16, Yt. 10 91, Yt. 10.141 etc. So *hā-*, *hva-* 'self' in composition, *hādāta-* 'self-governed', *hvaṣastra-* 'self-clothed'.

Note. Observe that *a* when preceded by *h* may give *ya*, *yō*, *yā*, but sporadic traces of reduction (§ 67) are found, e. g. Av. *nā're manah-* (*nā'rya + mō*) 'manly-minded' Ys 9.11, beside *hā'pyā.dāta-* Yt. 11.3, *hā'pyā varz-*. Similarly traces of *u* for *va*, *vā* are found in Av. *var'dusma-* 'soft-earth' (*var'dua-*).

§ 866. Original *ā* of feminine stems may remain unchanged, but sometimes, like *a*, it becomes *-ō*. Examples are:

Av. *daēnā.vazah-* nomen propr, *daēnō disa-* m 'teacher of the law' (*daēnā-*), *urvarō.bažāza-* adj. 'having the balm of plants' (*urvarā-*)

Note. Original *mā* (prohibitive) appears as *mā-* in composition in YAv. *makasviš mastri* 'no dwarf, no woman' et al. Yt 5.92, GAv. *ma-važpa-* 'not failing' Ys. 41.1.

§ 867. Final *i*, *ī*, *u*, (*ū*) of a stem remain as a rule unchanged in the prior member of a compound, though *r* usually appears for *ī*. Examples are

Av. *zairi.gaona-* 'yellow-colored' (*zairi-*), *mušti.masah-* 'large as the fist' (*mušti-*), *nā'ri.cinah-* 'seeking a wife' (*nā'ri-*).—Av. *δsu-kā'rya-* 'quickly working', *vouru.gaoyaoiti-* 'having wide pastures'.

Note 1. The *u*-stems occasionally show *-uš*, like the nominative singular e. g. Av. *bāzuš.aojah-* 'strong-armed' (observe *-š*), *nasuš.ava.bərəta-* 'corpse-defiled'. Somewhat different is the *-š* in Av. *ānuš.hac-* 'accompanying' (Skt *ānuyāc-*), Av. *pasuš.haurva-* 'cattle-protecting', see above § 754, 2. Observe also YAv. *nasuspacya-* 'corpse-burning' (with *s* before *p*, § 754).

Note 2. Av. *gāu-*, *gao-* 'cow' appears in composition as *gao-*, *gava-*, *gavō-* (cf. Whitney, *Skt. Gram.* § 361 f) e. g. Av. *gaoyaoiti-* 'cow-pasture' = Skt. *gavyāti-*, Av. *gavašiti-* 'abode of cows', Av. *gavō.stāna-* 'cow-stall' = Skt. *gōsthāna-*.

§ 868. Simple stems ending in *p* show forms identical with the nominative singular. Examples are:

Av. *aściṣpra-* 'containing the seed of waters' (*ap-*), *awēdāta-* 'contained in the waters', *kərəfšhvar-* 'corpse-eating' (*kəhrp-*).

§ 869. The *ant*-stems as a rule show the weak form *-aṭ* as final of a prior member. Sometimes, however, they show *-ō*, *-as*, like nominative, § 295. Examples are:

Av. *raēvaṭ.aspa-* 'having splendid horses', *varədaṭ.gazpa-* 'increasing the world'.—Av. *barō.zaōpra-* (observe *-ō*), beside *baraṭ.zaōpra-* (observe *-aṭ*) 'bearing the libation' Yt. 10.30, Yt. 10.126; *raēvas.cīpra-* 'of splendid family' (but cf. also § 151).

Note. Observe the form *th* instead of *t* in Av. *zarathuštara-* 'Zoroaster', *hamaspəməzdaya-* name of a season.

§ 870. The *an*-stems show *a* in composition as in Sanskrit (cf. Whitney, *Skt. Gram.* § 1315 a), or they appear as *-ō*. Examples are:

Av. *aśavajan-* 'slaying the righteous' (*aśavan-*), *nqma.azbāiti-* 'invocation by name', *rāma.šayana-* 'having an abode of repose' (*rāman-*).—Beside Av. *rānō.šiti-* 'abode of repose' (*rāman-*), *zrvō.dāta-* 'created in eternity' (*zrvan-*).

§ 871. The *ar*-stems naturally have anaptyctic (?) § 72, and form respectively *arə*, *arə*. As examples may be noted:

Av. *ayarə.bara-* 'day's journey', *hvarə.barəzah-* 'height of the sun',—*nərə.barəzah-* 'height of a man'. Observe commonly *ātarə.pāta-*, *ātarə.savah-*, *ātarə-* etc. Yt. 13.102, but *ātravaṭša-* name of priest Vsp. 3.6 etc

§ 872. The *ah*-stems may appear in their original form *-as* under certain circumstances (§ 110), but otherwise they become *-ō* as usual (§ 120). Examples are:

Av. *təmascipra-* 'containing the seed of darkness', *manaspaoīrya-* 'having the mind pre-eminent'.—Av. *ayō.ḥaōda-* 'having a helmet of iron' (*ayah-*), *savō.gazpa-* 'useful to the world', *hvarənō.dāh-* 'glory-giving'.

Note 1. Observe *z* (§ 170) in Av. *vəpəhazdāh-* 'giving what is better' Ys. 65.12. Remark also the weak form of *-vah* in Av. *yaētūš.gao-* nomen propr. Yt. 13.123, *vīduš.yasna-* 'knowing the Yasna'.

Note 2. Observe the peculiarity (*-ah* retained) in *mīpəhvacə* 'false-speaking' (*mīpəh-* + *və*) Ys. 31.12.

### c. Treatment of the final Member.

§ 873. The final member of a compound in Av. as in Skt. (cf. Whitney, *Skt. Gram.* § 1315) often undergoes

changes in its original inflection; these will be noticed in the following in detail.

§ 874. There is a special tendency for the final member of a compound to assume the *a*-inflection, a compound is often thus transferred from the consonant to the vowel declension (cf Whitney, *Skt. Gram.* § 1316 c) Examples are

Av *hvar² dar²sa-* (Skt. *svarḍṣ-*) 'sunlike', beside *parō.dar²s-*, *parō.dar²sa-*; Av. *ātar².vahṣa-* title of a priest, beside *ātar².vahṣ-* (cons).

§ 875 An *an*-stem in the final member often undergoes transformation, as in Skt. (cf Whitney, *Skt. Gram.* § 1315) As examples may be taken

Av *capru caṣma-* (observe -*a*) 'four-eyed', beside *bačvar².caṣmana-* (observe -*ana*) 'thousand-eyed', from *caṣman-*.

§ 876 The final member sometimes undergoes abbreviation, owing to an original change of accent in assuming the weak form, or to other causes (cf Whitney, *Skt. Gram.* § 1315) As examples

Av *upasma-* 'upon earth' (*z²m-*), *frabda-* 'fore part of the foot' (*pada-*), *frafṣu-* 'abundance of cattle' (*pasu-*). Likewise others

#### d. Case-form appears in prior Member.

§ 877. In Av., as in Skt. (cf Whitney, *Skt. Gram.* § 1250), a case-form is sometimes found in the prior member of a compound. Examples are.

a. Accusative (especially before radical finals). Av. *ahūm.-m²r²m-* 'destroying the soul', *aṣ²maoza-* 'confounding righteousness' (*aṣ²m maoza*, *m + m = m*, § 186), *ahūmbiṣ-* 'healing the soul', *dačum jan-* 'daeva-smiting'.—b. Dative. Av. *yavač-jī-* 'living for ever'.—c. Genitive Av. *z²masačpra-* 'having the seed of earth'.—d Locative. Av. *duračdars-* 'seeing at a distance', *račačštar-*, *račačštar-* 'warrior standing in a chariot' (*rač-*), *mačdyōi.pačtišlāna-* 'to the middle of the breast'.

### Classes of Compounds.

(Cf. Whitney, *Skt. Gram.* § 1246 seq)

§ 878. Modelled after the Sanskrit Grammar the compounds in Avesta may conveniently be divided into the following classes.—

SYNOPSIS OF COMPOUNDS	{	i. Copulative.	
		ii. Determinative	{ a Dependent. b Descriptive
		iii. Secondary Adjective Compounds	{ a Possessive. b With governed
		iv. Other Compound Forms	Final.

These different classes may be taken up in detail in comparison with the corresponding Sanskrit divisions.

### i. Copulative Compounds.

(Cf Whitney, *Skt. Gram* §§ 1252, 1255)

§ 879 Copulative Compounds (Skt. Dvandva). Two co-ordinate terms which would form a pair connected by 'both—and' may dispense with the conjunction and unite into a compound. The Av. Dvandva-Compounds differ from the Skt. in this that in Av. each member assumes the dual form and is separately declined. Examples of Copulative or Dvandva-Compounds are

Av. *pasu vira* 'cattle and men' Ys 9 4 etc., *pasubya viraṇbha* 'by cattle and men' Vd. 6.32 etc., *pasuṇ viraṇ* 'of both cattle and men' Vsp 7 3 etc., *āpa urva're*, *āpe urva're* 'water and trees' Ys 9 4, Gāh 4 5, *pāyū pṛwōrštāra* 'the keeper and the judge' Ys. 57 2.

Note A rather late instance may be cited in which several successive members, though ordinarily found only in the singular, unite as a series each in the plural and form an aggregative compound Vsp 10 1 *āyese yeštī arəzahibyo savahibyo fradafšubyo vidadafšubyo vouru.ḥarəštibyo vouru jarəštibyo aheca karšvanā yaḡ hanurapahe*.

### ii. Determinative Compounds.

(Cf Whitney, *Skt. Gram* § 1262 seq)

§ 880 Determinative Compounds are divided into two classes, (a) Dependent Compounds, (b) Descriptive Compounds. In regard to signification, the Determinative may have either a substantival or an adjectival value.

#### a Dependent Compounds

(Cf. Whitney, *Skt. Gram* § 1264 seq)

§ 881. Dependent Compounds (Skt. Tatpuruṣa) are those in which the former member stands in relation to

the latter member as though it were governed by the latter. The force of the prior member is that of an oblique case (acc., instr gen. etc) depending upon the latter; and actual case-forms in such instances do sometimes occur, see § 877 above. The compound has noun or adjectival value according to its final member.

1 Noun value (Whitney, § 1264) Accusative relation. Av. *mīprō druḵ-* m 'one that breaks his pledge' — Gen. relation Av. *vīspa'ti-* m 'lord of the clan' — Loc relation Av. *raḡaḡšā-* m, 'warrior standing in a chariot' (*raḡe* = actual loc, cf § 877).

2 Adjective value (Whitney, § 1265) Acc relation Av. *kaṃarōdō jan-* 'smiting the head' — Dat relation. Av. *dāṃidāta-* 'created for all creatures' — Instr relation Av. *ahuraḡāta-* 'made by Ahura' — Abl relation Av. *qzō.būj-* 'freeing from distress' — Loc relation. Av. *zōmarōgūz-* 'hiding in the earth'

#### b. Descriptive Compounds.

(Cf Whitney, *Skt Gram* § 1279 seq)

§ 882. Descriptive Compounds (Skt. Karmadhārya) are those in which the former member stands not in a case-relation but in attributive relation to the second and adds some qualification to it. The value of the compound itself is substantival or adjectival according to its final member

1 Noun value (Whitney, § 1280 b, d). Av. *darōḡō šti-* f 'a long residence', *prōnō.māvha-* n 'full-moon', — Av. *uštadaṇnu-* f. 'she-camel', cf Whitney, *Skt Gram*. § 1280 d

2 Adjective value (Whitney, § 1282) Av. *vīspō.bāmya-* 'all-brilliant', *uparō ka'rya-* 'making higher, raising up'. With advbl prefixes (*a-*, *an-*, *hu-*, *duš-*, *arš-* etc), Av. *hukarōta-* 'well-made', Av. *aršuhda-* 'right-spoken' Likewise some others.

#### iii. Secondary Adjective Compounds.

(Cf Whitney, *Skt Gram*. § 1292 seq)

§ 883 The secondary adjective compounds are of two kinds, (a) Possessive, (b) those with governed final member.

**a. Possessive Compounds.**

(Cf Whitney, *Skt. Gram.* § 1293 seq.)

§ 884. Possessive Compounds (Skt Bahuvrīhi) are composite adjectives formed from a corresponding Determinative compound (§ 880) merely by adding to the latter the idea of 'having' or 'possessing' that which the determinative itself denotes.

§ 885 The Skt shows a difference of accent between a Determinative and its corresponding Possessive, in Av, as there is no written accent, the distinction cannot be drawn in that manner.

§ 886 The second member of the Possessive is generally a substantive, the first member may be a substantive, adjective, pronoun, numeral, participle or indeclinable. The force of the compound always remains adjectival.

Possessive Adjectives —Noun initial Av *afṣaḥpra-* 'having the seed of waters'. —Adj initial Av *darəʒō lāsu-* 'having long arms, longimanus' —Pron initial Av *lvācastra-* 'having own clothing', *yā ſyaopna-* 'having what actions' Ys 31 16 —Num initial Av *hazavra gaoṣa-* 'having a thousand ears' (cf Whitney, § 1300) —Ptepl initial Av *uzgwi'ptō draṣṣa-* 'with uplifted banners' —Indecl initial (Whitney, § 1304) Av *ahafna-* 'not-sleeping', *a'wyāma-* 'having excessive might' (Whitney, § 1305).

**b. Adjective Compounds with governed final Member.**

(Cf Whitney, *Skt Gram* § 1309 seq)

§ 887. These adjectives are exactly the reverse of Dependent compounds, they are attributives in which the first member practically governs the second member. The second member is always a noun and stands in case-relation to the first. The compound itself has an adjectival value.

This group shows two subdivisions, (1) Participial, (2) Prepositional, according as the prior member is a participle or a preposition. Details follow.

**1. Participial Adjective Compounds**

(Cf Whitney, *Skt Gram.* § 1309)

§ 888. These compounds are old in Av as they are in Sanskrit. The prior member is a present participle which in meaning governs the second part The whole is an adjective Examples are



Av *vanaf.pṛṣana-* adj 'winning battles', *var<sup>o</sup>daḥ.gaiṣa-* 'increasing the world', *vīkṛ<sup>o</sup>ṣṭāṣṭāna-* 'cutting off life'. Likewise in nomina propria *haḍcaṣaṣpa-* 'Haecataspa'.

## 2 Prepositional Adjective Compounds.

(Cf Whitney, *Skt. Gram* § 1310)

§ 889. These are combinations in which the first member is a preposition (adverb) that governs the second member in meaning. The whole is equivalent to an adjective. Examples are

Av *āḥṣnu-* 'reaching to the knee', cf Skt. *abhiṣṇú-* (Whitney, § 1310a), Av. *a<sup>o</sup>wi.dahyu-* 'around the country', *an<sup>o</sup>tar<sup>o</sup> dahyu-* 'within the country' (cf Skt. *antarhastā-*), Av. *uzdahyu-* 'out of the country', Av. *u<sup>o</sup>pasma-* 'upon the earth' (*z<sup>o</sup>m-* § 152), Av. *parō asna-* 'beyond the present' (i e *parō + asan-*) § 153, cf Skt. *parōksa-*, Av. *tarō.yāra-* 'beyond a year', cf Skt. *tirōahnya-*

## iv. Other Compound Forms.

§ 890. Beside the above regular compounds, in Av as in Skt, there are also some other composite forms that require notice.

### a Numeral Compounds

(Cf. Whitney, *Skt. Gram.* § 1312)

§ 891. Numeral Compounds (Skt Dvigu) are a species of determinative that have a numeral as prior member, and which are commonly, though not always, used as a singular collective noun in the neuter gender. Examples are:

Av *prigāya-* n. 'space of three steps', *prīpada-* n. 'three feet, a yard', *nava.karṣa-* n. 'the nine furrows', *nava ḥṣapara-* n. 'space of nine nights'. — Av. *pañca.yaḥṣiṣ* (fem. acc pl) 'five twigs'. — Av. *haptōringa* (masc. plur.) 'the Great Bear'

### b. Adverbial Compounds.

(Cf. Whitney, *Skt. Gram.* § 1313)

§ 892. Adverbial Compounds (Skt Avyayībhāva) are composites made by the union of a preposition or a particle as prior member and a noun as final member, combined to form an indeclinable noun or rather neuter accusative used adverbially, cf § 934. The class is quotable in an instance or two. Av. *āprītim* 'up to three times', cf Skt. *ādvādasām*, Av. *pa<sup>o</sup>tyāpām* 'against the stream, contrary' (§ 934) Ys. 65 6, Vd 6 40 = Skt.

*pratīpām* (cf Lanman, *Skt. Reader* p 195), Av *frā āpām*, *nyāpām*, *upā-āpām* 'from out, down, to the water' Vd 21.2

### c. Loose Compound Combinations.

(Cf Whitney, *Skt. Gram.* § 1315)

§ 893. One or two other points in regard to compounds and their formation may be noticed here.

1 The nomen propr *nāryō savha-* m 'Nairyosangha' sometimes has its component elements separately declined, e g *nāryōhe savhahe* Yt 13 85, Vsp 11.16, beside *nāryō.savhahe* Ny 5 6 Similarly, the derivative *yavāeca.dāte* beside *yavāēlātaēca* 'for ever' Ys 62 6, Yt 13 50, cf § 842 So in verbal derivatives, *z<sup>a</sup>razdā-*, *z<sup>a</sup>rasca dāt*, etc

2 Observe later such agglomerations, especially from initial words of chapters (cf Te Deum), as Av *kamnamaēzqm hāstīm* 'the whither-to-turn Chapter' (*kām nāmōi zqm*) Ys 46 end, *taṭ.pwā pərəsa-* 'beginning with the words This-I-ask-Thee' Likewise in nomina propria, resembling the Puritanical names, e g Av *aṣm.yenhe raocē nāma* 'Bright-in-Righteousness by name' Yt. 13.120, et al

§ 894 Long compounds are not common in Avesta; as examples merely may be quoted, Av. *frādaṭ vīspām-huyyāti-* 'advancing all good life', *nāryqm hqm.var'tivant-* 'having manly courage', *pouru sar'dō.vīrō vaḥwa* 'having a crowd of many kinds of male offspring' Vsp. 1.5

## Sandhi with Enclitics.

(Cf Whitney, *Skt. Gram.* § 109 seq)

§ 895. The principles of euphonic combination may be regarded as twofold. (1) as applied in the building up of a word from its elements, (2) in the union of words in a sentence. The former may be called Internal Combination or Word-Sandhi; the latter, though practically wanting in Av, is called External Combination or Sentence-Sandhi.

§ 896. The laws for the internal combination of formative elements and endings have been treated above under Phonology

§ 897 Sentence-Sandhi, or the external combination of words in a sentence, is wanting in the Avesta (§ 4) except in the case of enclitics and in compounds, and there only conditionally. The words otherwise are written separately, each followed by a point. Thus, GAv. *yaḇā aliū* Ys. 27.13, GAv. *yaḥscā ūtī* Ys. 39.3, YAv. *nī aməm* Ys. 9.17, YAv. *aḥpi iməm*, Ys. 57.33, and countless others.

Note 1. In Geldner's *Metrik* pp. 54–57, numerous instances are collected where external sandhi is apparently to be accepted, but they are uncertain, and in the edition of the Avesta texts Geldner has rightly followed the MSS.

Note 2. Observe the MS. reading GAv. *ziḥ* 'for indeed' (but in metre properly *zi iḥ*) Ys. 45.8. Conversely GAv. *yaḇāiḥ* (so also according to metre, but better MS. authority for *yaḇā aiḥ*, Geldner) Ys. 33.1.

### Combination with Enclitics and Proclitics

§ 898 Instances of Sandhi are common in the case of enclitics like *tū*, *hē*, *ciṭ*, *ca* which form a unit with the preceding word and are often written together with it, but even here the manuscripts often preserve the usual law of keeping each word separate and unchanged. As examples.

YAv. *paṛi ṣē* 'round him' (combined like Skt. *hi saḥ* Whitney, *Skt. Gram.* § 188) Ys. 9.28, beside *nī hīm* (uncombined) Yt. 13.100. Again YAv. *skəndəm ṣē manō kərənūdi* 'make his brain cracked' Ys. 9.28; GAv. *kas tē* 'who to thee' Ys. 29.7; GAv. *kasnā* (cf. Germ. 'man') Ys. 44.4. So GAv. *saškən-cā* (observe *n*) Ys. 53.1 beside *uzuḥṣyaṇ-ca* (observe *n*) Yt. 13.78. Similarly with Sandhi after the manner of enclitics and proclitics, GAv. *huzəntuš spəntō* Ys. 43.3, YAv. *havayāś tanvō* 'of his own self', GAv. *vasasḥ ḥša-prahyā* Ys. 43.8, YAv. *yasḥ taḥmō* 'I who am strong' Yt. 19.87, YAv. *wtəyojanō* 'thus speaking', beside *wti aojanō*.

Note 1. In the MSS, enclitics and proclitics are frequently written together as a single word, e g GAv. *kāmīnā* for *kā mī nā* Ys 50 1, *tāḥwā* for *tā ḥwā* Ys 31.13, *tāṅgā* for *tāṅg ā* Ys. 46 13, *nā'rīvā* for *nā' i.vā* Ys. 41.2. Likewise YAv *ātaḥ* and *ā.taḥ* Vd 5 2, and many others

Note 2. Observe that *-ca* 'que' is always written together with the preceding word; notice the difference of treatment of vowels and consonants before it. See (*-āca*, *-āca*, *-ica*, *-asca*, *-āśca*, *-īśca*) §§ 19, 26 Note, 120, 124, 129.

§ 899 Special attention may be drawn to the treatment of words before an enclitic beginning with *t*. In several instances, especially in the Gāthās, a word before a *t*-enclitic takes a sort of compromise form made by a mixture of the usual pause form and the grammatical Sandhi-form. Thus are to be explained.

GAv *vāstā* (compromise between *vas tā* and *vā tā*, hence *ṣ*, *s*) Ys. 46 17, GAv. *yāṅgstū* (mixture of *yāṅg tū* and *yas.tū*) Contrast GAv *ākās-tāṅg* (= *°ās + t*) Ys 50 2, with Av *gaēḥās-ca* (*°ās + c*). But GAv *dāś-tū* Ys. 28.7, cf § 124 above

Note Observe likewise YAv *kasṣ ḥwam*, *yasṣ ḥwā*, a compromise between *kō ḥwam* and *kastvam* etc § 78 above

§ 900. The laws of euphonic combination in Noun-Compounds and also in Verbal-Composition have been treated above §§ 753, 861 seq, they require no further remark here.

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(The Sketch of the Syntax and Metre follows in Part II)

**I n d e x e s**

to

**Part I.**

## Order of Letters.

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**Vowels.** Av *a, ai, au, ae, ao* — *ā, āi, āu* — *i, ī* — *u, ū* — *ə, ē* — *e, ē* — *o, ō* — *œ* — *q.*

**Consonants.** *k, ħ, g, j* — *c, j* — *t, þ, d, ð* — *p, f, b, w* — *x, ɣ, n, ŋ, m* — *y (ȳ), r, v (ȳ)* — *s, ʃ, ʒ, z, ʒ* — *h, ħ, h.*

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# I. AVESTA-INDEX

## (Grammatical Elements).

The references throughout are to the sections (§§)

Abbreviations are extensively used, but it is believed they will be readily recognized. For example, 'cpd' is compound, 'cpsn' composition, 'dcln' means declension, 'endg' ending, 'prnc' pronunciation, 'prmy', 'scdry' stand for primary, secondary, 'pdgm' is paradigm, etc.

The Indexes are comparatively full, but if an element is not found under one of its letters look for it under one of its other letters, or under the appropriate head in the other Indexes. Remember that long and short vowels sometimes interchange in Avesta.

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√*h*<sup>3</sup>*nu*-, aor. 664.

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## ADDITIONS AND CORRECTIONS.

### a. Corrections.

A few obvious misprints are passed over without notice.

- page vii (line 17) — for practise read practice.
- „ 1 (foot-note) — „ *antara* read *an̥tara*.
- „ 3 (§ 6 l 14) — „ fawing read fawning.
- „ 6 (§ 19 l. 9) — „ *apāh̥taraṭ* read *apāh̥taraṭ*
- „ 8 (§ 28 l 1) — „ *e* read *ɛ*.
- „ 9 (§ 29 l. 6) — „ *evistī* read *ɛvistī*
- „ 59 (§ 192 N) — „ 'thou didst promise' read 'he promised'.
- „ 117 (foot-note) — omit gen sg. *tahe* and strike out foot-note.
- „ 125 (§ 440 l 16) — for *yavākū* read *yuvākū*.
- „ 137 (§ 466 l 13) — strike out Note 2.
- „ 148 (§ 505 l 3) — for *vāuro* read *vāuro*
- „ 151 (§ 516 l 12) — „ *vās-ti* read *vās-ti*.
- „ 164 (§ 576 l 1) — „ eighth read eighth.
- „ 179 (§ 637 l 5) — „ *corṛṭ* read *cōrṛṭ*
- „ 191 (§ 694 l 4) — „ Ys read Yt.

### b Additions.

- page, 5 (§ 17 l 5) — add Av *vāyu*- 'wind' = Skt *vāyu*-
- „ 10 (§ 32 l 10) — „ GAv *tam* 'her' Ys 53.4 = Skt *tām*.
- „ 15 (§ 51 l 16) — „ Note 4 In the Gāthās, as is shown by the metre, all contractions are to be resolved
- „ 29 (§ 77 l 9) — „ Av *vah̥ṣapa*- 'growth' = Skt. *vaks-āttha*-
- „ 38 (§ 95 l 4) — „ Av. *zafar-*, *zafan-*, cf *√zamb-*.
- „ 42 (§ 109 l. 9) — „ Av *raocas pa'riṣṭa*-
- „ 53 (§ 162 l. 10) — „ So Av. *m̐raṣṣyāt* from *mar̐ṣṣ-*

- page 57 (§ 183 l. 4) — add So also Av. *zōiždašta-*, *zōiñnu-*, cf. Skt *hūd-*, *hūd-*, Av. *vōiždayaŋt-*, *vōiždaŋ-*, cf. Skt. *vīd*
- „ 58 (§ 187 l. 4) — „ So also in Av. *yazāi* Yt. 10.14 = *yaza(h)i*.
- „ 59 (§ 193 l. 14) — „ Orig. *pm* becomes Av. *hm*, cf. GAv *hahmī* (*haf-šī*), YAv *vah-māi* (*√ vap-*)—Geldner.
- „ 59 (§ 193) — „ Note 3. Av. *u*, *ū* occasionally = Skt. *a* (derived from nasal sonants), e. g. Av. *vūtō.šāta-* 'wind-riven' (cf. Skt. *ksa-ta-*), Av. *vayō tāte* 'storm-bound' (*√ tan-*) — Paul Horn
- „ 75 (§ 254 abl) — „ Observe abl. YAv *āhštaēd-a* 'in concord' (*āhšt-*) Vd. 3.1.
- „ 84 (§ 286 l. 2) — „ Dat *āpe*, ZPhl. Gloss. p. 86.
- „ 95 (§ 331 l. 4) — „ *āprāŋ* (*a-dcln.*) Afr 4.5
- „ 103 (§ 362 l. 10) — „ *maēša-* (m.) 'sheep, ram', *maēšī-* (f.) 'ewe', *hšaḫra-* (m.) 'lord, king', *hšaḫrī-* (f.) 'mistress'.
- „ 184 (§ 660 l. 1) — „ YAv. *vavhant-* aor. act. ptcl. with fut. meaning Yt. 13.155. See Justi s. v. *√ van-*.

